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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Third year JULY, 1913 No. 1

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

The Message of Peace - - - - - EDITORIAL

Helping the Growing Unity of the Churches B. A. ABBOTT

Religion and Labor - - - ARTHUR HENDERSON

Some Acts of Provincialism - - - E. L. POWELL

The Place of the Disciples of Christ Among the Religious Forces of America - - - H. MAXWELL HALL

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A Prayer

O THOU, who loadest me with benefits, help me to pass them round. My brother is down among the multitude and he wants communion with me. He wants the communion more than the bread. He can get bread in the villages as the result of daily toil; but that is not communion bread; it is not accompanied by the touch of a human hand. Teach me, as Thy disciples were taught, that my brother waits for this touch. Teach me that the greatest want of man is sympathy with his fellow-man. Enable me to remember that when I receive a precious thing from another I am more glad for the giving than for the gift. Let me put myself in the place of the multitude. Let me remember that the human heart is, deep down, always the same. Let me cease to impute to the multitude the mere sordid desire for gain. Let me learn that to them as to me the bread of life is sweetest when it comes from a brother's love. When I shall receive this lesson I shall no more deem that the presence of the crowd dims my communion with Thee.

—George Matheson.

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THE CHRISTIAN UNION QUARTERLY

NO. I

JULY, 1913

The Message of Peace

For the last two years the *Christian Union Library* has appeared quarterly with its message of peace to the divided church, going to the representatives of all Christian communions. With the opening of the third volume it becomes the *Christian Union Quarterly,* continuing its irenic message and widening its scope of service.

Although published under the auspices of the Commission on Christian Union of the Disciples of Christ, and indebted to Mr. R. A. Long, Kansas City, Missouri, for his munificence in making its publication possible, it seeks to represent no communion in particular, else it would be to some degree sectarian; but its aim is to make its columns a council chamber, where representatives of all communions who are seeking to find the paths of peace, may speak with perfect freedom to our brothers of all communions.

Christian union holds pre-eminence over every other problem in the world. More important than the American tariff, or international peace, is the union of the divided Church of Christ. There can be no more vital subject in our present-day thought. A thousand difficulties lie in our pathway and he who thinks it is an easy problem has failed to consider its vastness and delicacy. That it will come is sure, for it is both the prophecy and the prayer of Jesus. As to how and when it will come, we do not know, but it is our business as followers of Christ to contribute by our thought and spirit to the consummation of a problem upon which hangs the conversion of the world.

A divided Church cannot conquer a lost world. It can testify, but being divided its testimony is weakened and the very cause for which it stands halts on palsied feet, waiting for the brotherhood among

the followers of Christ that shall move to the conquest of the nations for which He died, as well as for us who believe.

Whether the walls between us are crumbling, or Christians are getting taller, is immaterial, only we know that we are looking with fraternal interest into each other's fields and studying sympathetically each other's method of work. The problem of one communion is very nearly the same as the problem of another, consequently it is likely that a social basis will mark our first distinct step of co-operation. The heroic study of one's heart, the faithful studying of the Scriptures, and the necessary study of social conditions, will lead unconsciously into a larger fellowship with Christ. Christian union is not mechanical and consequently it cannot be boxed and labeled. It is a growth that throbs with divine life. Its leadership is with Christ, around whom none of us can put boundaries, only it is eminently proper that we should keep our eyes upon Him, lest we lose sight of His leadership and seek to be leaders ourselves. Luther once said: "I tell my God that if He will have His Church, He must govern her Himself. We cannot do it; and if we thought we could, we should be the proudest asses under heaven."

These are days of fraternity and catholicity as have not been experienced in the Church for 1,700 years. They are conditions that are not without their significance. Christ is becoming more manifest, the Scriptures are being more faithfully read and brotherhood is coming to have a meaning that gives vision and hope to the heart of faith. It is the time of prayer for all the household—not alone for your communion or mine—but all who believe in Christ and are obeying Him as far as they see. His ascension was once from the Mount of Olives. He is now ascending afresh above human creeds and doctrinal formulæ and ere long the eye of faith shall see Him only. Then our toils shall not have been in vain, for the conquest of the world shall be a fact as truly as the fact of Him.

Helping the Growing Unity of the Churches

By B. A. ABBOTT,
Minister Union Avenue Christian Church, St. Louis, Mo.

THERE can be no doubt that the ultimate unity of the church of Jesus Christ will come to pass. Christ's prayer in the third person, "that they may all be one," has become our prayer in the first person, "that we may all be one." In order to hasten this growing unity certain habits of mind and heart must be established and I wish to write some of these down as they come to my mind.

First: We must learn to think and talk in universal terms. Every one should plan with reference to all God's people and not simply in the interest of the special section to which he belongs. When one preaches he should think of himself as being a voice delivering the message of the church universal. The Kingdom idea should be much more prominent than the church idea. We are emerging from the dark ages of Protestantism, which is the era of division, into the era of liberty, love, enlightenment and conquest when the different religious bodies cease to ask whether others will be saved, and instead, endeavor to make their spiritual riches the common possession of all Christians.

Second: We must learn to think of the church as one and that however confused our condition or disorganized our movements by reason of different definitions and forms of organization, we are tied together in an indestructible compact. We cannot get away from each other if we would, but we can stay together either in peace or strife. The children of a common family may fall out and even refuse recognition to one another, but the same blood flows in their veins and however they may deny it they are one. So it is with the Church of God; although we are contending with each other, often not good naturedly, the life of God is in all and makes us belong to one another by divine kinship.

Third: That every man stands or falls to his own master is a truth which we have not sufficiently honored. The principle solves the problem of how to attain to liberty in brotherhood and at the same time practice loyalty to it in all degrees. The liberty of the gospel includes liberty of thought and action and the church has never gained anything by insisting upon uniformity or conformity.

That has caused denominationalism, and denominationalism destroys liberty. It hampers the spirit because it makes love difficult, and it limits the range of ideas and the sphere of activity by the invisible but real walls of prejudice it erects. Unity will not come by suppression of opinions, to say nothing of forcing the abandonment of that which a man holds as fundamental in the life of his church, but it will come through freedom of utterance and act. Unity is impossible without liberty. The charter of liberty and its obligation is given in the words, "speaking the truth in love." The universal practice of that will bring complete unity in a decade. The utmost freedom of discussion, the utmost frankness of statement, the most aggressive constructive work must be encouraged but "no attack with polemical animus shall be made on others."

Fourth: Another necessary thing is to create and grow within ourselves—and so far as may be in others—a vital conscience on the subject. The Christian unity conscience is dawning, if indeed it is not already here. It is being borne in upon us that we must square ourselves in the sight of God on the question of unity as well as on doctrine and morals. We must be loyal to the New Testament. That means we must have a conscience for unity. The more rapidly we grow in spirituality the faster will we approach unity, for the better will our consciences be. The time is rapidly approaching when every man who stands aloof from his brethren will have to apologize for the church immorality of such a position, even if not for the sin of not loving.

Fifth: The spirit of unity is cultivated by considering the great issues at stake. When we have looked merely at ourselves and our own programs, it may be felt that the idea is not, after all, such a big one, but when we face the evil that looms up so hugely everywhere and realize that our task is to destroy it, then will we be driven together and discover our spiritual kinship through a common sympathy and through contrast with the common enemy. Perhaps the very philosophy of unity is to comprehend the immensity and urgency of the task before us. It is the bigness of the cause and the greatness of Jesus Christ that will drive and draw all Christians into fellowship of feeling and comradeship of work. For Christian Union may be thought of as unity of spirit and co-operation in good works.

Sixth: We must be big-minded and not lay too much stress on small matters. We can afford to ignore a good many things in one another and overlook with the charity that is born of loyalty to Jesus Christ all mere denominational idiosyncrasies, while we keep our

eyes on the main issue. We can depend upon association and the influence of a great purpose to assimilate the people to one another, to eliminate every undesirable thing and make it possible to live together and work together. After all we shall have to learn unity the way we learn everything else, by practicing it. The sooner we begin the better.

B. A. Abbott.

Religion and Labor

By ARTHUR HENDERSON, M. P.,
Secretary of the Labor Party, London

"We are labouring that the development of human society may be as far as possible in the likeness of the divine society, in the likeness of the heavenly country, where all are equal, where there exists but one love, but one happiness for all."—Mazzini.

WHAT are to be the future relationships between the forces of religion and labor is a question that continues to excite the greatest interest in nearly every civilized country. Among English-speaking communities the subject is receiving a special amount of attention, which is largely dictated by some of the more striking features of our present-day collective life. These may—for our purpose—be classified as follows: (1) The significant rise of democracy; (2) The revolution in public thought and outlook with regard to social problems; (3) The widespread industrial unrest and (4) Religious indifference as evidenced by the decline in Church membership.

The emergence of democracy is one of the most striking features of modern life. Everywhere there is evidence of the influence and power of this new force. Where, by its cumulative strength, it does not fully control, it directs legislative and administrative policy and action. Socially and economically it continues to express its needs in many forms and is calling into being countless agencies in order that those needs may be supplied. In our own country the coming of democracy witnesses the greatest awakening our people have ever known. It is something approaching a great revolution. Apathy and indifference, which rested so long upon the masses, with blighting and paralyzing effect, have been replaced by an intelligent activity, with the result that the political and social centre of gravity is shifting with almost lightning rapidity.

In this great transition it has often been asked: What are the ideals of democracy and whither do its desires and efforts tend? Do they imply revolution in its worst and most menacing form? Are law and order to be challenged to combat to enable democracy to gain some material advantage by the use of weapons which may be none the less open to question though they may be both popular and powerful?

Attempts have been made to show the worst fears that could be entertained with regard to democracy are fully justified. It has

been deliberately and coolly asserted that the new democracy is atheistic and opposed to religion, that its programme involves the abrogation of the moral law, hatred of Christianity, disregard for the sanctity of the marriage law and the purity of family life, and a denial of all the rights of private property.

These assertions are so wide of the mark as to appear positively ridiculous to all who are in any way acquainted with the facts of the case. At any rate my close contact with the people justifies me in presenting the view set forth by Mr. Kidd in his notable book on "Social Evolution":

"The fact of our time which overshadows all others is the arrival of democracy. But the perception of the fact is of relatively little importance, if we do not realize that it is a new democracy. There are many who speak of the new ruler of nations as if he were the same idle Demos, whose ears the dishonest courtiers have tickled from time immemorial. Even those who attempt to lead him do not quite understand him. Those who think he is about to bring chaos instead of order do not rightly apprehend the nature of his strength. They do not perceive that his arrival is the crowning result of an ethical movement, in which qualities and attributes, which we have all been taught to regard as the very highest of which human nature is capable, find the completest expression they have ever reached in the history of the race."

That the modern church has largely lost its grip of the common people and is having to deplore their estrangement from its services and its service must be admitted, but on no account can we agree—at any rate, so far as the British democracy is concerned—that it is atheistic or that its ideals are anti-Christian. But more of this anon when we consider "religious indifference."

Nothing more remarkable has occurred in the opening years of this century than the marvelous revolution in public thought and outlook with regard to social problems. Happily this is not confined to any single country or to any class, for we are most of us convinced that social life is not what it ought to be and far from what God intended it to be. Under the new social consciousness a more human conception of civic and national redemption has commenced to operate, and civilization becomes increasingly concerned with the problem of social wrong. We are beginning to recognize that the principles of human brotherhood which the incarnation was intended to apply are inconsistent with the wastage and wreckage of human life through the prevalence of conditions which inevitably are destruct-

ive of all hope and happiness. The masses of the people are being influenced by this great transformation of opinion with regard to social life. Many of them have stepped into the light and are yearning for and are determined to have a fuller and more complete existence than they have hitherto experienced.

The future relationships between the forces of religion and labor will, to a considerable extent, be influenced by the attitude of organized Christianity toward these great social problems. If the attitude of the Churches is to be merely passive, tentative, or negative, then the present estrangement is calculated to develop into permanent hostility. If, on the other hand, the Churches seek to carry redemption into all our social relationships by constantly proclaiming the social application and implication of the Master's teaching and by consistent endeavor seek to make this world a healthier and more humane habitation for all; then the confidence of the people may be restored and closer co-operation between the forces of religion and labor be thus secured.

The industrial unrest so prevalent in recent years has caused great disquietude, if not alarm, in many quarters. Society has become almost unnerved at times by some of the gravest of its symptoms. A careful examination of this position will soon reveal the primary cause of this unparalleled discontent. It is obvious that it is the inevitable outcome of modern industrialism. Capital becomes more highly organized and having as its paramount consideration the promotion of purely private—if not mere selfish—interests rather than the public good or the discharging of a collective responsibility. As a consequence competition is becoming more acute, wealth is used often with no other object than the creation of further wealth, and without sufficient regard to the privation and suffering to which living souls may be subjected in the process. Thus we find that even highly civilized countries are faced with the appalling fruits of a stern individualism, an intensified struggle for existence, under higher prices, greater liability to unemployment, an increase of industrial pressure, where the woman is underselling the man, the child replacing the woman, and each becoming more liable to be superseded by the machine.

Moreover, the great expansion of national wealth has deepened the dissatisfaction. The better education of the wage-earners enables them to know that we have solved the problem of wealth production, but have failed to concern ourselves with the equally important problem of its equal distribution. Under existing conditions it is im-

possible for the masses to reach any other conclusion than that economic law is altogether faulty in its application, or such marked inequality could not exist. Thus the toilers in recent years have slowly but surely reached the conclusion that in common justice they must be permitted to share in a larger degree the fruits of their service and devotion by which they have contributed so largely to the nation's prosperity. If these are the things with which the workers are now concerning themselves to a greater extent than they did previously, who shall say that they are more unchristian for so doing? It can never be unchristian to seek to destroy those inequalities which degrade human life or to endeavor to bring its conditions into harmony with its moral and spiritual responsibilities. Everywhere the people are asking what is to be the attitude of the Churches on these great living issues. When once they assume their proper place, accept their full responsibility, and bring the problems of life to the touchstone of Christ's teaching, we shall know more of the Christianizing of the democracy and the democratizing of Christianity.

The other feature in our collective life to be considered is the amount of religious indifference, as represented by the decline in Church life. For several years the statistics of Church membership have been on the down grade, and it is not without special significance that this weakness has been most closely associated with the greatest industrial centres. Nor should it pass unnoticed that the largest falling off has been coincident with the revolution in public thought and outlook with regard to social and economic problems.

Now, whatever cause for anxiety some find in the lessening figures of Church membership, I am disposed to consider the point neither worthless nor of great importance. The test in many cases is very far from being reliable. Nor am I convinced of the desirability of accepting a census of church-goers as an evidence of religious experience. No, in spite of figures and notwithstanding the apparent estrangement of multitudes from the observances and services of the Churches, I am not convinced that the many have become less Christian, or that the present position is calculated to develop into a permanent hostility between the forces of religion and labor.

Already there are signs which show unmistakably that the trend of democracy is towards a life purified and ennobled by a deeper sense of justice and, as a result, of contact with the highest and the holiest.

In spite of the less optimistic spirit prevailing in many quarters

I am full of confidence with regard to the future. There are growing indications of a better understanding and a clearer recognition of their common interests by which closer co-operation between the religious and democratic forces should be speedily secured. Moreover, the coming of the great Brotherhood movement and the Adult School movement, with their machinery and a vast army of living men moved with the spirit of human brotherhood, is an encouraging sign. Then the more recent development of the idea of religion and labor, represented by the great meetings where leaders in the Labor movement in Great Britain have expounded Christ's gospel, fills me with hope. This latter effort is already assuming such dimensions that something of its work must here be stated.

Three years ago, when many people were concerned as to whether the new force which had secured such large representation in the British Parliament was a triumph for agnosticism and unbelief, it was decided to introduce a new element into the meetings associated with the coming of the month of May. These meetings were of a decidedly religious character and conducted by Labor members of the British Parliament. As the result of these meetings, which have been continued in London each year, and similar missions conducted in Glasgow and Cardiff, the Bishop of London has said that in this country the Labor movement is avowedly and definitely religious. It is not without its significance that just when so many have become deeply concerned as to the future of the great working class population, so many leaders of the people should publicly acclaim their allegiance to Jesus Christ by enrolling themselves members of the Fellowship of His Followers by signing the following declaration:

"Jesus said, 'If any man come after me let him deny himself and take up his cross and follow me.' Meaning so to follow Him, I wish to be enrolled in the Fellowship of Followers."

This declaration was signed by three ex-chairmen of the British Labor party, including Mr. Keir Hardie, the present vice-chairman and its chief whip, and a number of Labor members of Parliament. In this way the relations between the forces of religion and labor are improving. The Churches and organized labor are not only learning to understand each other better, but are recognizing more and more how much they need each other's assistance in the great task they have in hand. This is as it should be, for Christianity is the religion of the common people and is essentially democratic. This closer co-operation will not only be the means of avoiding the deplorable and costly misunderstandings of the past, but will assist

in securing that unity for social service which shall assist in bringing about a more perfect humanity. The combined efforts of these great forces in conjunction with the power of an all-conquering Christ shall transform individual existence, give it a new life, beautify the houses of our people, ennoble our cities, and assist in bringing in an era when the beatitudes may become the common rule and when the moral ideas of the prophets are embodied in the ordinary habits of a contented people.—*The Constructive Quarterly.*

Some Acts of Provincialism

By E. L. POWELL,
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THE Copernican astronomy gave us a universe, and man no longer dwells in provinces, but in a world each part of which is related to every other part, and all of which constitutes a splendid, glorious unit. It would seem that provincial thinking and provincial life would be almost an impossibility under the inspiring influence of the new conception of the world. We are almost compelled to think in terms that are universal. We must entertain world conceptions and think in world terms.

What is provincialism?

It is the antithesis of the large, the expansive, the unlimited, the universal. It is to have a limited programme whilst God and the angels are bidding us dare great things and achieve great things. It is mistaking the ceiling for heaven's infinite dome. It is being content with the rumbling of cart wheels when it is our privilege to listen to angelic music. It is having to do with the segment rather than the circle; it is hitching our wagon to a post rather than to a star. It is living and moving and having our being in thought or in activity within the narrow and the bounded rather than in the great universalities of thought and of life. It is choosing the lake for a yachting expedition rather than the ocean that we may feel the infinite suggestiveness and meaning of the unbounded.

Provincialism is the antithesis of liberty. It is the antithesis of all that is associated with largeness, with greatness, with unbounded opportunity, with unlimited service.

There is a good-natured sort of provincialism which expresses itself in contented ignorance, smiling, benevolent and harmless. It prefers homespun to satins and silks. It chooses the tuning fork rather than the pipe organ. It sings of the good old days. It is satisfied to hear the cackle of its burg and to think of that cackle as the wave which goes around the world. It knows nothing of higher criticism; it cares less. David Harum would be its type in the world of affairs. Its feminine manifestation would suggest a religion of old lace and lavender, fragrant with perfume and redolent with the tenderness and sweetness of dear and hallowed and sacred memories. It stays at home because it does not love to travel. It

prefers the fireside because it does not care for the battle. It is altogether amiable and sweet-spirited and content. The world moves on in its largeness, in its great currents of enterprise and high endeavor, but this good-natured provincialism smiles and is satisfied, but has no interest in world movements.

And there is the provincialism of the heart, associated with culture, associated with travel, associated with great thinking, associated with great enterprises, associated with world citizenship. It is the provincialism of the heart which makes possible patriotism, and however well traveled and far traveled such an one may be, he lives in his affections and in his sympathies, in the old home and not very far from the old cradle of his childhood, and not very far from the old cemetery in which his loved ones are buried. He is catholic in his interests, catholic in his sympathies, catholic in his work, catholic in giving unlimited expression to his faculties and powers, but in his heart he is a provincial, and he can feel even as this good-natured provincialist of whom I have spoken feels, the significance and the sweetness of the old oaken bucket which hangs by the well.

God saves us from that sort of liberality that is not born and is not sustained and is not nurtured by the provincialism of the heart.

But tonight, my friends, I wish to bring a message concerning a provincialism in the life of the church, which is limiting, dwarfing, hindering, destructive and utterly antagonistic to the meaning and spirit and significance of the religion of our Lord and Saviour Jesus Christ. I speak of the provincialism which may be stated as denominationalism. Denominationalism is provincialism with all of its dwarfing and hindering and restraining power, and the awful fact is that the church of today is provincial in its limited and bounded denominational life.

First of all, denominationalism closes the doors of the soul to other truth than that which a particular or individual denomination holds as its special depository. The apostle Paul, writing to his Corinthian brethren, warns them against this very spirit of provincialism, which makes it impossible for them to receive truth from all sources and through all influences and agencies which may have truth to impart. Said he to these people, "Why do you glory in men? You are constituting sects in the church, you are beginning the inauguration of denominationalism in the church."

Some of you say, "We are for Paul," as though Paul could satisfy all of the demands of your soul for truth, as though Paul held all the immeasurable gospel of the universe in his message. Some of

you glory in Apollos, and you are perfectly content to move and to have your being within the limited circle of his influence, and bounded by the limitations of his message. Some of you gather yourselves in a party around Cephas, and you are perfectly content with the aspects of truth presented by Cephas. Do you not see that you are impoverishing your own souls? You have the right to all that Paul can give you; you have the right to all that Cephas can give you; you have the right to all that Apollos can give you. Why do you narrow yourselves by your partyism and accept only that which is stamped Pauline, or accept only that which is stamped with the name of Apollos, or accept that which is stamped with the name of Cephas?

A divided church is guilty of soul robbery. I thank God for Luther, I thank God for Wesley, I thank God for Alexander Campbell, I thank God for all of the great leaders who have given their great messages to mankind, and one certainly would be very foolish to join with others in forming a party whose religious life and faith should be bounded by the personality of either Luther or Wesley or Campbell. Denominationalism is absolute impoverishment. Denominationalism says, "We are content to receive an aspect of truth rather than to claim all the glory, all the power, all the shine of the whole truth as it is represented in Him who is the inspirer and Lord of every messenger of truth who has come with his partial and fragmentary message to mankind."

But, furthermore, denominationalism, through its theology, has provincialized the church in that its speculative and metaphysical theology has absolutely kept the church from more than starting in her real mission, that of the redemption of the world, in all of the walks and ways and pursuits and activities of the world.

I do not minimize theology, I am not questioning now its orthodoxy, or pronouncing any word against its heterodoxy. I say it has provincialized the church in that it is necessarily aloof because it is academic, because it is metaphysical, and, therefore, has not reached, so far as the needs and sufferings of mankind are concerned. Read the Nicene Creed; read the Westminster Confession; read the Augsburg Confession; read any theology as it is represented by any creed, and what has it to do with modern life? What single affinity is there established by a single theological utterance between the woes of mankind and the truth which it can proclaim? It knows not one thing about a social programme. Jesus came with a social programme; he came to set at liberty those that were oppressed; he came to open the prison door for imprisoned souls. He came to

convert ashes into joy and sorrow into gladness. He came with His message to antagonize and to overthrow all that is oppressive or that is destructive of the rights of the soul.

The Gospel of Jesus Christ has to do with every interest of life, has to do with the enfranchisement of all that are enslaved, has to do with the liberation of every mind that is in fetters, has to do with the betterment of society, has to do with every interest of government, has to do with every interest of home, has to do with every interest of school, has to do with every interest of business, has to do with every interest with which man is concerned.

Imagine one holding the Westminster confession or any other notable and historic creed trying to awaken the church of the living God to a social programme by pointing out to that church that the Father and the Son are consubstantial; that there are in the Trinity not three Persons and yet three Persons, who are but one Person; that the great decrees of God, definitely known and comprehended and stated, concern simply and solely individual pardon. You will find not one word of social salvation in any creed of Christendom. It is individual; individual in its selfish individualism, as though the great mission of the Church of Jesus Christ was simply to get a man pardon, and then be left without any programme. To have one's sins forgiven, or the sins of the multitude that compose the membership of the churches forgiven, with absolutely nothing to do.

The world moaning its misery, the great problems confronting us, all these questions of latter-day significance standing up and saying, "What do you say about it? You claim to be a follower of him who took little children in his arms and blessed them, have you a word on child labor? You claim to be a follower of him who was good to the sinful woman, have you a word on the white slave traffic? You claim to be a follower of one who long ago touched life in the principles which he enunciated at every point and affecting every interest, what is your Gospel?" Don't you see how theology has provincialized us?

The church says that it believes in the risen Christ, and so she did once. But this risen Christ has been by the churches, by the denominations through their theology, driven back into His tomb, so that he cannot come forth with his mighty power of redemption to set free society from its ills, and to carry humanity forward in the fulfillment of the problem which he himself announced in the synagogue at Nazareth.

And, therefore, the cry of the church today, representing all of

the denominations, knowing the weaknesses and limitations of denominationalism, is back to Christ; back to an historic Christ—the Christ of the creeds can no longer raise the dead, the Christ of the creeds can do nothing, the Christ of the creeds is bound by the theological subtleties and metaphysical speculations; the Christ of the creeds can put no power, no inspiration, no dynamics, into the life of the church. Back to the historic Christ, and let us see him at work. Let us see him as he raises the dead. Let us see him as he opens the eyes of the blind. Let us see him as he unstops the ears of the deaf. Let us see him as he mingles with publicans and sinners and makes them conscious of their self-respect. Let us see him in his relationships to the misery and to the woe and to the awful agony of mankind, and then we will know what the church ought to be, and the church then will be set free from her entanglements, from her limitations as respects the sacred and the secular, keeping itself within certain bounds as constituting its sole province, and swinging out into the secular in the name of him who bids her be loose that she may go forth and claim her mission and her task.

I want to say, friends, if the testimony of almost any great denominational convention is to be accepted as reliable and trustworthy, that the church through its divisions, through its sects, through its denominations, through its parties, stands almost impotent and powerless in the presence of any great social work that needs to be done. Every element of society is being organized, and the church refuses to accept the truth for which Jesus Christ poured out his life blood, that there must be a united church having only one spirit, and that spirit to do the great straining, draining, tremendous work of the world.

Now, then, Christian union is the answer to the cry of a provincial church, conscious of her division, conscious of her limitations, conscious of her weaknesses, conscious of her sin, her sin before God. We cannot justify it on any ground, either of common sense or scripture. Do you know what is happening right here in this America of ours as the direct result, the immediate result, of our denominationalism? The complete divorce of education from religion. Why is it that we cannot teach the Bible in the public schools? It is a perfectly just thing that the state has done in forbidding the Bible to be taught in our public schools, but why is it that we cannot teach the Bible in our public schools, making it possible for the intellect merely to be developed at the expense frequently of the soul's life and the soul's salvation? It is because one denomination fears that the children

of another religion will be persuaded, if sectarian instruction be allowed, to accept the teachings and tenets of that religion. It is simply a pure rivalry and a jealous regard for our denominational teaching, our denominational theology, our denominational tenets, and so we have driven the great angel of Christian truth out of the temple of education. Our jealousies have done it; our rivalries have done it; our miserable animosities have done it, and we are criminal before God and the angels. Because we cannot agree among ourselves as to just precisely what is the thing that ought to be taught about Christian religion, we are allowing our children to grow up without ever feeling the mighty pull and power of spiritual impulse, or an impulse generated by any higher power than that of the intellect.

Now I rejoice in the fact that we have come upon a time when at least we know that we are sinners. There is not a religion that can justify its existence in the presence of that prayer of Jesus Christ, poured out almost from a breaking heart, that they all may be one, "even as Thou, Father, art in me and I in Thee," that they all may be one in order that a possible organic union, standing out as the apology and defense and justification of Christianity, may result in having the whole world to believe on him.

I have here a little pamphlet given forth by the Christian Unity Foundation of the Protestant Episcopal Church, which is carrying forward its propaganda for Christian unity to result in Christian union with remarkable zeal and most commendable earnestness. This Foundation is sending out constantly literature bearing on this great subject of Christian union. Now here is an address delivered by the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago. I must be permitted to quote just an extract or two from this most remarkable utterance. It will have a familiar sound, to our own people, and probably I am voicing just the very sort of denominational pride which I would kill in making this utterance, but, at any rate, as I understand our own position and our own plea, I do not see how it could be better stated than in the words of this great distinguished churchman:

"The Christian unity propaganda is not radical nor destructive. It is constructive conservatism. It conserves the original constitution of the church. Let us suppose that you are reading the New Testament for the first time without any presuppositions based upon modern conditions in Christendom. You read, 'On this rock I will build my church,' 'Tell it to the church,' 'The church, which is his

body,' 'He is the head of the body, the church,' 'The church of the Thessalonians,' and so on. Here the church is one. It is a body. It is visible. Now take your eyes off the Bible and look around. Does the bewildering multiplicity of churches fit into the Bible conception of the church? Leave out for the present the form and organization of the church. The point to be pressed is that the New Testament is strong on the doctrine of the church, but knows nothing whatever of the modern idea of churches.

"Poly-churchism is as foreign to the New Testament as polytheism. The 'churches' of the New Testament are geographical congregations of the church. It is true that the sect germ threatened to invade the church even in those early days, but it was anathematized as a sin of the flesh. 'Now, this I mean, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ. Is Christ divided?' 'I beseech you that there be no division among you.' This very schism which St. Paul characterized as carnal sin, has become triumphantly rampant in our time. When one saith, I am of Rome, and another, I of Canterbury, and I of Geneva, and I of Luther, and I of Wesley, are we not carnal and walk as men? The reunion of Christendom, then, is not a perilous pursuit. It would heal wounds, build up the body and restore that unity which characterized the church when she first set out to win the world for Christ."

And may I add this, likewise from this bishop of the Episcopal Church: "I speak as a churchman, as a Catholic, as a Christian. Do I need, does any Christian man need, any other terms to define my religion or his? God is my Father; the church is my mother; Christian is my name, Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist, and so on?" That is the new word, although an old word, for the divided church of today.

I am going to say what I believe just here and now, in no spirit of unkindness, recognizing that I must share the guilt. I verily believe that the preachers of the churches are responsible before God for a delayed Christian union. In a recent convention of a great religious denomination a missionary from the foreign field stood up before that august and distinguished body to make a plea for interdenominational association and co-operation in the conduct of the schools on the foreign field, and he was cried down and was not permitted to

finish his address, if the reports of the newspapers are to be accepted, and I have not seen that they have been denied.

I say not anything other than this, that it was not the great rank and file of the membership of that magnificent body that was responsible for this most pronounced provincialism, but those who composed that great convention were preachers of the gospel of Jesus Christ. They were men sworn by their vows to proclaim a gospel representative of the aim and purpose and meaning of that gospel to mankind.

I do not say that these men are to be charged with having been untrue to their convictions, but I claim that their convictions are so narrow in this age, when the spirit of Christian union is abroad, that they have become absolutely anachronic, out of date; they have been outgrown, they are obsolete, and such an action is absolutely a hindering to make, as she claims, her great task of not saving an individual here and there, but of redeeming society and presenting here upon this earth some little of the shine and glory of the New Jerusalem let down from God out of heaven.

I confidently believe, basing my convictions upon the spirit of the time, basing my conviction upon the common sense of business men, who surely know that a divided Christendom is simply wasting money and wasting men and making absolutely ineffective a great Christian program—I dare to entertain the faith that we shall have here in America a national church, because there will be no denominational churches.

E. L. Powell.

The Place of the Disciples of Christ Among the Religious Forces of America

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It is our desire in this discussion to treat the subject not as an apologist or a propagandist, but to inquire into the forces which gave rise to the movement which formed the basis for the religious body known as the Disciples of Christ, to outline briefly the development of this people, and to attempt to estimate the place which they occupy at the present, the present tendencies and their outlook for the future as one of the religious forces of our country.

Although comparatively unknown in New England they stand sixth in point of numbers among the Protestant bodies in the United States, with 1,273,357 members in 1909. They are strongest in Ohio, Indiana, Kentucky, Illinois, Missouri and Texas. In Missouri there are 1,750 churches and 180,000 members of this communion. In three of these states they constitute more than five per cent of the entire population. In the middle west they are noted as ardent evangelists and the numerical growth of the past sixty years is without parallel in the history of Protestantism for a similar period.

Before the evolution of this communion may be understood in its origin, aims and rapid growth, it is important to consider the condition of the religious world at the time that it was inaugurated. The reformations of the sixteenth and eighteenth centuries can be understood only in the light of the gross errors and abuses of these periods. Neither Luther nor Wesley could have originated such a powerful religious movement had it not been for the flagrant corruption and spiritual lethargy of the Churches which they endeavored to reform. In like manner the student of Church history finds in America at the beginning of the nineteenth century "many things that called loudly for religious reformation." We have space only to glance at these. Two adverse conditions especially marked this period which are related in many instances as cause and effect, a bondage to theological speculations and a low moral and religious life. The metaphysical contentions in theology of the eighteenth century had borne their fruit in a ridiculous division of parties and an inordinate hatred of one for another, especially between those who were nearest alike. Matters of opinion were confused with Christian

faith and in general the former were made to take the more prominent place. Denominationalism and sectarianism were generally approved, and efforts were even made to find scriptural warrant for the situation. Dreams, visions, ecstacies, personal bouts with the devil, and other abnormal psychic phenomena were considered religious experiences and the genuineness of a conversion was often questioned when these phenomena were absent. Those who were unable to secure such "divine manifestations of pardon," so called, were frequently thrown into skepticism. Men were deprived of all responsibility and were taught that their salvation depended on conditions over which they had no control. The time had come when a reformation must take place or Christian faith gradually diminish and the Church lose the support of thinking people. The movement which we are studying began at this time and was one of the earliest among the forces of the nineteenth century which worked to overcome the above conditions.

No one person can properly be styled the founder of the Disciples of Christ, nor can the movement be traced to a single source, for it "arose first with individual men, then with independent Churches" in widely separated regions "scattered over Scotland, England, Ireland, America and Australia." They became united not because they were related in origin, but because their purposes and ideals were similar. Although widely apart in origin they granted to one another the "largest liberty of opinion but show a remarkable unity of faith." These "Churches of Christ," for such was the title which they seem universally to have assumed for themselves, became acquainted by correspondence, visits and migration several years after the movement began almost simultaneously in separate places, and the close agreement in important matters was an occasion of great mutual satisfaction. In this paper we are especially concerned with the developments in America. The Disciples of Christ in the United States trace their genesis to three nuclei, all of which originated in this country, and thus they claim to be the only one of the leading evangelical bodies that is native to America. It is perhaps worthy of passing notice that no evangelical communion of any considerable proportion has arisen anywhere since they began. The Disciples are the product, to a large extent, of American ideas and institutions.

The first people in this country to call themselves "Disciples" distinctively were the members of the "Church of Christ in New York." The date of the beginning of this church seems to be about 1810, and

in 1817 they were instrumental in establishing a Church at Danbury, Connecticut. They were in touch with other Churches in scattered places and through one of these, the Church at Pittsburgh, Pennsylvania, came the connection with the Campbells and thus later with the movement as a whole. The location of the New York Church at the gateway of immigration was important and almost the whole strength of the Disciples in New York, New England and Canada is the result of their efforts. Two of the leading characters among the Disciples of Christ, Walter Scott and Isaac Errett, came from this Church.

Widely separated in origin, both as to location and occasion, but similar in the direction which it took in its attitude toward the Scriptures and other religious bodies, was a movement which began several years before the New York Church in the Blue Grass region of Kentucky. The opening year of the last century witnessed the beginning of a great religious revival which swept over this district. Barton W. Stone, a young Presbyterian minister, returning from a visit to a revival in Tennessee, told his congregations at Cane Ridge and Concord, in Bourbon County, Kentucky, of the meetings he had attended, and soon found that his own preaching began to produce similar results. Gradually the meeting at Cane Ridge grew into a great union revival that is not forgotten in that region to this day. At one time a revolutionary officer estimated that there were thirty thousand people in attendance. As a result of the preaching by ministers of the various denominations, which were taking part in the revival, many began to go away from the Presbyterian Church to the Methodist and Baptist. The displeasure of the Presbyterians soon manifested itself in objections and charges that were raised against Stone and his colleagues for preaching anti-Calvinistic doctrines. As a result of the difficulties which arose Stone and a number of ministers withdrew from their presbytery and created another, but the formation of what appeared to all to be a new sect was distasteful to them and they became convinced that such an organization was contrary to Christian teaching. The dissolution of this body was marked by the publication of "The Last Will and Testament of the Springfield Presbytery," which has since become a historic document among the Disciples. In this "they willed that the body sink into union with the body of Christ at large; that their name of distinction be forgotten and that the name Christian be adopted; that each congregation govern itself by the precepts and rules of the New Testament, without delegating any authority to higher

bodies; that ministers take the Scriptures for their study in preparation for the ministry and obtain a license from God to preach the gospel; that each Church choose its own pastor; and that the people take the Bible as their only rule of faith and practice." The ideas and motives expressed in this will, which was dated June 24, 1804, are strikingly like those which are given fuller expression in a more famous document of the Christian Association of Washington, Pennsylvania, a little more than five years later. For twenty years Stone labored before he came in touch with the movements further east and the influence of his teaching spread through Kentucky and southern Ohio. In 1824, however, he became acquainted with the leaders in the east and discovered a close harmony in their views in all essential matters. In 1832 a formal union was decided upon at Lexington, Kentucky, and this union gave great impetus to the whole movement. The Churches of New York and Kentucky, through Walter Scott and Barton W. Stone together contributed the evangelistic enthusiasm of the Disciples which accounts to a very large extent for their rapid growth in later years.

It was in a region midway between Cane Ridge and the New York Church, in southwestern Pennsylvania, that the main stream of this movement had its source. In the year 1807 Thomas Campbell, pastor of an Old Light Anti-Burgher Seceder Presbyterian Church at Ahorey, County Armagh, in northeastern Ireland, was advised to take a long sea voyage in order to regain his health, which excessive labors had impaired, and decided to visit America. When he arrived he found the synod of the Seceder Church in session at Philadelphia and received an appointment at once to work in Washington County, Pennsylvania, not far from Pittsburgh. In Ireland he had looked with disapproval upon the divided condition of the Church, and in America he began very soon to manifest his liberal ideas. In the sparse region in which he settled there were many devout Christians of other denominations who were deprived of religious advantages, and with generous heart he invited all who considered themselves Christians to come to the Lord's Table whether they were members of the same branch of the Church to which he belonged or not. For this act he was promptly disciplined and so bitterly assailed that "he withdrew from the synod and held himself unaffected by its censures and no longer subject to its control."

He continued, however, to preach in private homes and groves and soon gathered about him a company of people who were in harmony with his more liberal positions and his great desire to con-

tribute to the work of healing the divisions of the Church which had borne fruit in the narrow, bigoted, party spirit of his day. In opposition to the divisive standards of the various sects this little company took as their watchword, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." In order that their efforts might become more definite they formed the "Christian Association of Washington," which was considered "not a Church but a society for the promotion of Christian union and a pure evangelical reformation by the simple preaching of the gospel and the administration of the ordinances in exact conformity to the divine standards." To set forth the purposes and principles of the organization, Thomas Campbell with a committee prepared a "Declaration and Address" and presented it to the association. It was unanimously agreed to and ordered to be printed, September 7, 1809. Among the historic documents of the Disciples, such as "The Last Will and Testament of the Springfield Presbytery" and others, the "Declaration and Address" of Thomas Campbell takes first rank. It was the event of the publication of this document that the centennial convention was designed to celebrate in 1909. Its length prevents even an outline in this paper, but its theme may be briefly stated as a plea for "the union of God's people on a basis of Holy Scripture to the end that the world may be evangelized." By "a basis of Holy Scripture" they meant that nothing aside from the Scriptures should be taken as authority. The following sentence taken from the Address makes clear their meaning: Nothing "ought to be admitted as of divine obligation in their Church constitution and managements but what is expressly enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament Church, either in express terms or by approved precedent." It is important to note that the New Testament Church is not taken as an ultimate norm in all things, but the rejection of extra-Biblical authority as it then existed will be recognized as an advance step toward Christian union by all who are familiar with the sectarian bigotry of the time.

Shortly after his arrival Thomas Campbell, pleased with the conditions which he found, sent for his family to come to America under the direction of his oldest son, Alexander. They joined him only a few days after the reading of the document just mentioned. It was soon discovered, much to the surprise of father and son, that they had independently left the Seceder Church and, to their great satisfaction, that they had in different ways reached substantially the same conclusions. Although the father lived until 1854, from this

time forth the cause which they had espoused rested largely upon the shoulders of the son assisted by the counsels of the father.

As has been stated, the purpose of the Association of Washington was not to form a new denomination, but they were desirous of working together with other Christians. Accordingly, they submitted to the urgency of Presbyterian friends and applied to the synod of Pittsburgh, only to be rejected. Upon this rebuff, in order that they might unite in "the enjoyment of those privileges and the performance of those duties which belong to church relation," they organized a temporarily independent church out of the members of the association.

In 1812 their eagerness to follow apostolic precedent led the Campbells to seek immersion upon the simple confession of faith in Jesus as the Christ, the Son of God, and the rite was administered by a Baptist clergyman. Most of the members of the association soon followed their example. From the first the movement seemed to tend toward the Baptist position in several respects and in 1813, to escape the charge of forming a new sect, they accepted the overtures of the Red Stone Baptist Association to make application for fellowship and were received. From this time until the dissolution of the Mahoning Association in 1830, for seventeen years, this current of the movement was within the Baptist communion.

The methods employed by the Campbells may be summed up under five heads: preaching, discussion, the press, education and missions. Both were preachers and preached incessantly, both at home and abroad. Alexander Campbell has been classed by many outside of his communion as one of the greatest preachers of America. President Humphrey of Amherst College once said that for twenty years Mr. Campbell wielded a power over men's minds on the subject of religion which had no parallel in the Protestant or Catholic history of this country. In 1850 he accepted a pressing invitation from the United States Senate and House of Representatives to address them in joint session and was greeted by a crowded house.

In his own day Alexander Campbell was doubtless most widely known as a religious controversialist. He was reluctant to enter this field and his glory was ever his absolute fairness. Some of his warmest eulogies have been written by his greatest opponents in debate. He participated in five oral discussions, two of which were quite significant; one with the infidel, Robert Owen, on the claims of Christianity, and the other with the then Bishop, afterwards Archbishop Purcell, in which he undertook to uphold the claims of

Protestantism against the Roman Catholic Church. The three other debates, all with Presbyterian clergymen, were of less importance.

The publication of his debates revealed to him the power of the press and in 1823 he began the publication of the "Christian Baptist" for the "eviction of truth and the exposure of error," but discontinued this paper after seven years to begin a more constructive work in the "Millennial Harbinger," which he edited for over thirty years. Aside from his editorial work, he produced a number of books on religious topics, and was author of some sixty volumes in all.

Early in the movement the demands for well-trained men pressed upon Mr. Campbell and he decided that a college committed to its principles was essential to success. In 1840, therefore, Bethany College was founded near Wheeling, West Virginia, and he was its president until his death in 1866. This seat of instruction has been the mother of the numerous educational institutions among the Disciples.

Every principle which the Campbells and their associates advocated had as its ultimate motive the evangelization of the world. When the American Christian Missionary Society was organized in 1849 Alexander Campbell became its first president and continued in that position for seventeen years.

In 1822 Walter Scott became acquainted with Alexander Campbell and through them the two currents which started in the New York Church and the Christian Association of Washington came together, but the important union was that which was decided upon in 1832 between the "Christians" of Kentucky and the "Reformers" of Pennsylvania, as they were respectively known by the public. Through the efforts of the leaders of both parties the union became so general that only a few of the southern party refused to give their endorsement.

In 1830 it had become evident that the "Reformers" could not remain in peaceful fellowship with the Baptists, as many of the associations had excluded them and, consequently, in that year the Mahoning Association, which was under the control of the "Reformers," dissolved as an authoritative body and was transformed into a "Yearly Meeting." Other associations soon followed. Although to many this has seemed to be a schism, it is only such in appearance, for the Baptists had not been in sympathy with the "Reformers" since the union in 1813 which the latter had entered into only upon certain express conditions, which prevented real unity from

the start. The Disciples, however, are much indebted to the Baptists in many ways, and the present tendencies among both Baptists and Disciples give promise that a reunion of these two bodies will be one of the early events in the present program for the union of all Christians.

As a natural outcome of the early appeal to scriptural authority alone, many of the lesser minds began to make false interpretations of the plea which had been made, and at one time legalistic tendencies became prominent together with considerable narrowness. Some of this remains to this day, but the present change of emphasis from the authority of the Bible to the authority of Christ is rapidly causing the disappearance of these hampering influences. The Christocentric principle was prominent in the Declaration and Address, and has ever characterized the leading minds among the Disciples throughout their history. Legalistic aberrations have occurred but the rapid growth and increasing solidity of the body promise to keep it more steadily in the main orbit centering in the Sun of Righteousness.

The missionary work among the Disciples of Christ is conducted by three societies: The American Christian Missionary Society, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. They have Churches in every state and territory in the United States with the exception of New Hampshire and Alaska. Outside of this country Churches of this communion are found in Canada, Cuba, Australia, Great Britain, Scandinavia and France. Their missions are located in Japan, China, Little Tibet, India, Turkey, Africa, Jamaica, South America, Porto Rico, Hawaii and the Philippine Islands.

In less than seventy years thirty universities, colleges and schools of lower grade have been established which are in operation today with more than a thousand ministerial students, and property and endowment valued at seven million dollars.

The Board of Church Extension, the National Benevolent Association and the Brotherhood of Disciples of Christ are doing effective work in their respective fields.

With this brief survey let us glance for a moment at the task of this people and their position in relation to other bodies.

1. From the first, their persistent concern has been the elimination of the evils of denominationalism and the advancement of *Christian* unity.

2. To this end they have repudiated the authority of all extra-

biblical formulæ as confessions of faith and rules of action in religion, and look to the teachings of Jesus and the ideals of the apostolic Church as their pattern.

3. Following what they deem approved apostolic precedent a candidate for membership is required to give favorable answer to but one question as an article of faith: "Do you believe that Jesus is the Christ, the Son of the Living God, and do you accept him as your personal Saviour?" or a question of similar purport. The divinity and Christhood of Jesus is thus made the central truth of the Christian system.

4. They have sought to discover the terms of pardon as promulgated by the apostles and to require no more than these for admission to Church membership.

5. Their study of the records of the early Church and their desire for unity have led them to omit the practice of infant baptism as unnecessary and divisive. Baptism is administered only to those who have made confession of faith.

6. The example of Jesus and the early Church together with a desire to discover that which is most generally accepted as valid among all Christian bodies has caused them to persist in the practice of immersion only as baptism.

7. In the worship on the Lord's Day the weekly observance of the Lord's Supper is held to be the central and controlling feature.

8. In polity the Churches are congregational and the Protestant doctrine of the universal priesthood of all believers is interpreted literally. The distinction between clergy and laity is not made. Men are ordained for the work of preacher and officer but are not thereby granted rights or privileges that do not belong to any member.

9. They have endeavored to make prominent the practical and ethical side of Christianity as against the emotional and theoretical side, placing the emphasis upon right living rather than on exact thinking. Trials for heresy have been unknown among the Disciples.

The motto at the head of their most representative journal is an adaptation of the famous words of Rupertus Neldenius, "In essentials, unity; in opinions and methods, liberty; in all things, charity." The spirit of this aphorism has characterized the leaders from the beginning, especially Alexander Campbell, as will be seen in the following quotations taken from the Millennial Harbinger of 1837. In reply to the question as to who is a Christian, he said:

"Everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and obeys him in all

things according to his measure of knowledge of his will." Again he wrote:

"It is the image of Christ the Christian looks for and loves; and it does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

Differences of opinion on many theological doctrines that have caused open divisions in the past are matters of indifference with the Disciples and are not taken into consideration at all, either in admitting to membership or in commending members to other congregations.

Although the Disciples of Christ have the distinction of being the pioneers in the movement for Christian union they are conscious that other more powerful forces have been working to the achievement of their ideal and they ask no greater honor than the privilege of contributing to that end. The ambition of the leaders of this body is that their plea for Christian unity, like that of the Moravians for world-wide missions, may become the plea of all religious bodies, and that they may thus "sink into union with the body of Christ at large."

Such a lofty ideal as this, however, is not to be realized suddenly nor will any very important step be taken except as an incident in an evolutionary process. The prevalent desire for union will continue to suggest that where substantial unity exists among separate religious bodies an earnest effort should be made to combine the organized activities of these communions that are still apart. The Disciples are entering upon their second century as a people with a plea for Christian union with high hopes for the immediate future. Obstacles within are disappearing. There are some who, perhaps unconsciously but just as truly, think of Christian union in terms of benevolent assimilation, but those who are awake to the present tendencies are fully aware that such an ambition will not be realized in this century or any.

In telling the story of a dying Saviour on Calvary's brow to those who know not of the love of God our hearts are one, and whenever Christians can unite in the evangelization of the world the lines at home will gradually disappear. H. M. Hall.

THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

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"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

Is Not Baptism the Greatest Barrier to Union? EDITORIAL

The Common Ground of Belief Between the Disciples of Christ and the Protestant Episcopal Church in the United States.
As seen by an Episcopalian - ARTHUR LOWNDES
As seen by a Disciple of Christ - F. W. BURNHAM

The Place of Provincialism in Any Scheme of Church Union - - - - - - JOHN R. BROWN

My Visit to the Presbyterian Assemblies at Atlanta
CAREY E. MORGAN

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A Prayer

THOU alone art God, and out of Thy hand hath rolled all creation, and out of the sacred chambers of Thy heart hath come mankind, bearing a likeness to thy majesty. But ere the beauty blossomed, sin marred the product of Thy toil; yet in the very morning of the wreck, Thou didst set the star of hope, which was as fadeless as Thy pity and love. Though passing things may draw away my vision and sometimes hold me as in a vise, yet when the sea of my voyage calms, my eyes have turned to this blessed star as rightly as the needle of the compass to its normal point. Then be Thou to me as Thou wast to Abraham, Isaac and Jacob. Teach me the art of wrestling like Jacob, and the way to the path of submission like Isaac, and make Thy companionship with me so marked that I shall be called Thy friend like Abraham. Then I will know that wherever I am Thou art, and every place shall be to me the house of God and the gate of heaven. Amen.

THE CHRISTIAN UNION QUARTERLY

NO. X

OCTOBER, 1913

IS NOT BAPTISM THE GREATEST BARRIER TO CHRISTIAN UNION?

This question has come to the editor from several sources and he is glad to attempt an answer. At the very outset the question is answered with an emphatic no. A common baptism would reduce friction to that point, but it is not the chief obstacle to union and as evidence of this it is interesting to note that in the history of baptism it has never been much of a factor in causing divisions. The Baptists, who by their name, stand more distinctively for this ordinance by immersion than any other communion, arose in a desire for freedom in the practice of spirituality in religion. In their first years they practiced sprinkling, applying the water, however, only to adults, and in this they differed with many Christians of that day, but immersion was not practiced by the Baptists until they had become a distinct and well established communion. The Disciples, the next largest communion that holds to immersion as the scriptural mode of baptism, arose in Pennsylvania out of a desire to have fellowship with all Christians at the communion table and in Kentucky out of a desire for a larger fellowship with other Christians in evangelistic meetings. Not for some time after did baptism receive consideration at their hands, so as a fact of history, in the origin of the Baptists in the seventeenth century and of the Disciples in the nineteenth century, baptism by immersion did not figure until both communions had gotten considerably under way.

As to the present status, the Baptists and Disciples, who practice a common baptism, are no closer together than Baptists and

Congregationalists, or Disciples and Presbyterians. Last winter a Disciple minister held an evangelistic meeting in a Baptist Church in Washington City, and one of the leading journals of the Southern Baptist Church, commenting on it, said, "We hope this will not happen again in a million years." The Baptists have numerous divisions in their household, the greatest being caused by the issue of American slavery, which long ago has been healed in the political, social and commercial life of the nation, but the common baptism practiced by the Northern and Southern Baptists has not been sufficient to heal the breach between these two bodies of Christians, and so there is an open sore of a Northern and Southern Baptist Church over the dead issues of 1860-65. A similar condition confronts the Disciples. They did not divide over the slavery question, but their common baptism has not prevented a threatened division in some parts of the country and an absolute division in other parts, over church music and missionary societies, which is a scandal and an insult to the sacrifice of Christ on Calvary! Take the condition of the pedo-Baptist, the Presbyterians and Congregationalists, with their common practice of pedo-baptism, are no closer together than the Episcopalians and Lutherans, or the Disciples and Baptists.

It must be acknowledged that manifold baptisms contribute in some instances to sectarianism, but union on a common baptism does not touch the root of the matter. The greatest hindrance to union today is ungodliness in the church in the form of bigotry, sectarianism, pride, meanness, history and self-righteousness. Upon these issues divisions have come and until these are scourged out of the portals of the church, union is impossible. There is not a communion in Christendom that is not infected with this disease, some in one form and some in another, but in all there is an element of ungodliness that will poison the whole church if it is not cured. The hope of victory is that in all communions there are some that are uncompromisingly fighting this evil and they are fighting it with a heroism of soldiers on the field of battle. Scriptural texts are frequently used to hide the hypocrisy of sectarianism, but its ungodliness has beneath it deception and deadly germs that spread discontent and bigotry wherever they go. The call from Christ to the church is, "Remember whence thou art fallen and repent and do the first works; or else I come to thee and will remove thy candlestick out of its place, except thou repent." We have long called upon the world to repent in order

to enter the church. Has the time not come when the church should repent to enter upon her task for the world-conquest? Then baptism and every other subject of its character will be easily adjusted, for where the Holy Spirit reigns the paths of truth will be found. We need not fear the ultimate conclusion if we are careful to maintain lives surrendered to Christ.

THE COMMON GROUND OF BELIEF BETWEEN THE DISCIPLES OF CHRIST AND THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

AS SEEN BY AN EPISCOPALIAN

BY THE REVEREND ARTHUR LOWNDES, D. D.

In endeavoring to ascertain the common ground of belief between the Protestant Episcopal Church in the United States and the Disciples of Christ, we are confronted at the outset with the difficulty that the Disciples have never set forth any authoritative statement of their belief. This is a grave difficulty as it would be obviously unfair and misleading to take as a basis of argument the expressions of personal belief of individual members of either the Protestant Episcopal Church or the Disciples of Christ. The Episcopal Church has the Book of Common Prayer which is its authoritative declaration and by which all its clergy and laity are alike bound. While it is true that this book may be altered by the general convention, which is the legislative body of the church, still it is a fact that the Prayer Book as set forth is the code and final court of appeal in matters of faith of the Episcopal Church.

The Disciples, fortunately or unfortunately, have no settled and fixed code. Yet, it would be unfair to say that the Disciples have no settled belief or that their belief is so vague and nebulous that it can afford no basis of argument or comparison. In a study on the Disciples of Christ which was published by the Christian Unity Foundation in February, 1911, five points as expressing the fundamental belief of the Disciples were set forth. This study was received with favor and is now in its 30th thousand, and the accuracy of these five points has never, to my knowledge, been called in question. I take them, therefore, as the basis of my comparison.

They are:

1. Veneration of the Holy Scriptures, both of the Old and New Testament, but regarding the New Testament as the Book of authority.

2. Insistence on the divinity of our Blessed Lord and on the operation of the Holy Spirit.

3. Immersion in baptism.

4. Celebration of the Holy Communion every Sunday insisted upon.

5. Foremost of all Christian bodies in the advocacy of union, and requiring no other requisites than those which can be proved out of the Scriptures.

If we examine the Book of Common Prayer we shall be able to see what common ground there is between the Episcopal Church and the Disciples of Christ.

In regard to the first point, the student of the Book must at the very outset be struck with the fact that more than three-fifths of it is composed of extracts from Holy Writ.

The opening sentences in Morning and Evening Prayer are all taken from the Bible, so are the canticles entitled the Venite, Benedictus, Jubilate, Magnificat, Cantate, Bonum Est, Nunc Dimittis, Deus Misereatur, and Benedic, Anima Mea; that is to say, out of 29 pages, 11, or more than one-third, are actually taken from the Bible, and in addition to this, the provision is made that there shall be read at each service two lessons, one from the Old Testament and one from the New Testament, each about a chapter in length, so that the attendant at morning and evening prayer will hear read out to him about four chapters from the Bible, two from each Testament, and further, a set number of psalms must also be read at each of the services. When we come to the Holy Communion service we find the same honor paid to the Bible. There are always two portions of the Scriptures read whenever the Holy Communion is administered, usually a portion from the Epistles and a portion from the Gospels; and the Episcopal Church pays especial reverence to the words of our blessed Lord since when the portions from the Gospels are read the people are enjoined to stand as an especial mark of veneration. And, further, the Episcopal Church makes the ipsissima verba of Christ the very basis of its teaching. Of the 553 pages in the whole Book, 52 are taken up with the appointed portions of the Scriptures taken from the Gospels and Epistles of the New Testament, that is, one-tenth of the whole.

In the Holy Communion service itself, the Ten Commandments are taken from the Old Testament, and certain sentences from the Bible are appointed to be read when the alms are being collected. In the services for the public baptism of infants, the public baptism of adults, for confirmation, for solemnization of matrimony, for the visitation of the sick, for the burial of the dead, for the

churching of women, in the prayers to be used at sea, in the form of prayer for making, ordaining and consecrating of bishops, priests and deacons, there will be found directions that portions of Holy Scripture must be read at each of these services.

The Psalter, which is the name given to the Psalms of David, and out of which are to be read the prescribed Psalms at both morning and evening prayer, takes up 180 pages. In the ordinal, the form of consecration of a church and in the office of institution, there are in each of them, lessons from the Scriptures. Out of the total number of 554 pages in the Book, it is safe to calculate that at least 300 pages are devoted to portions of the Holy Scripture.

When we come to the second point, the insistence on the divinity of our Blessed Lord and on the operation of the Holy Spirit, the Disciples must admit that no liturgy of any church lays a greater stress on the divinity of our Blessed Lord and on the operation of the Holy Ghost. This is what we openly confess concerning Christ:

"I believe in one Lord Jesus Christ, the only begotten Son of God, Light of Light, Very God of Very God; Begotten, not made; being of one substance with the Father; by whom all things were made."

The second clause in our litany reads: "O God, the Son, Redeemer of the World; have mercy upon us miserable sinners."

In our catechism, which is the instruction all our children have to learn, the answer to one question is:

"I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God."

It would be tedious and unnecessary to mention the numerous collects and prayers where the divinity of Christ and the work of the Holy Ghost are brought out. Unlike other liturgies, the Anglican liturgies exclude all invocations of saints and this is done in order that the devotion and attention of the people should not be diverted even in the slightest degree from Christ their Lord.

As to immersion in baptism, suffice it to say that the Prayer Book directs the officiating minister to dip the candidate in the water discreetly or to pour water upon him. Thus giving the preference to immersion. The rubric in the Prayer Book of the Church of England goes further—it declares that the child shall be

baptized by affusion only when the officiating clergyman is certified that the child is too weak to stand immersion.

It is true that in practice immersion is rarely used, but the writer is confident that should that happy day come when union is ready to be effected the Disciples will find that the Episcopal Church will insist upon immersion if by that insistence union can be ratified.

The celebration of the Holy Communion is by the Prayer Book provided for at least every Sunday and every Holy day. It is to be admitted that this provision was not lived up to formerly, but at present the number of parishes where this laudable custom is not observed is rapidly diminishing.

As to the fifth point it will be conceded that the Anglican Church has in these latter years repeatedly and officially declared its desire to promote the reunion of Christendom by every means within its power. Certainly the Episcopal Church has manifested as earnest and as prayerful a desire for the union of all Christian bodies as the Disciples of Christ have ever done.

As to requiring no other requisites for this union than those which can be found out of the words of our Lord, the writer's personal belief is that the Disciples of Christ will find the Episcopal Church at one with them on this point. Unfortunately, however, a different interpretation is put upon the words of our Lord. Here lies the crux of the whole matter. Here is the point of divergence. Yet the difficulty is not insuperable. If the Disciples of Christ will study the Prayer Book with an honest and open mind, they will find that very little of it would be contrary to their cherished opinion. The principal things to which they might object are the forms of absolution in the morning and evening prayers and in the Holy Communion Service. I doubt whether they could thoughtfully object to much else once it was admitted that precomposed forms of prayer were not in themselves sinful.

As to the matter in the prayers, I do not believe that anyone believing in our Lord's divinity could object to that. The baptism of infants is not customary with the Disciples, but I do not believe that they would raise that question as an insuperable bar to union provided certain terms in that service were made very clear, for example, that "regeneration" is not synonymous with "conversion."

The greatest difficulty would be, I conceive, in the Ordinal, and yet I am persuaded that that is a temporary difficulty only. Once the Disciples recognized the absolute necessity of having a regular ministry set apart to minister to individual congregations and that no

one can have the right to so minister unless he is so set apart and regularly ordained, I do not conceive that the method of ordination would be difficult to agree upon.

This paper is not intended to set forth all the points at issue between the Disciples of Christ and the Episcopalians. It is only intended to fulfill the request to the writer that he should show what, in his individual opinion, was the common ground of faith between the Disciples of Christ and the Episcopal church. This he has endeavored to do in all honesty and loving candor.

While I am not minimizing the difficulties before us yet it does seem to me that since the Disciples and the Episcopalians are at heart on the one great fundamental, the divinity of our blessed Lord and the operation of the Holy Ghost, that the forms in which the worship to Christ are set forth and the manner in which obedience to His words are inculcated could long keep us apart if there were an honest and sincere desire on *both* sides to effect a union. I emphasize the word "both" since the Episcopalians have equally with the Disciples to sorrow over dis-union, and to long for union. It is the one duty of us all as individual members of both these Christian Communions to hasten the day of union by each one seeking to love the Lord Jesus Christ better day by day and to ask Him to send His light into our hearts that we may see more clearly what His will is and to have power to do it with a single eye to His glory.

Arthur Lowndes.

A SEEN BY A DISCIPLE OF CHRIST

BY THE REVEREND F. W. BURNHAM

Affinities sometimes exist where there appear to be the widest dissimilarities. The black coal is closest kin to the glittering diamond. One of the joys of deepening acquaintance is the glad surprise of finding elements of like-mindedness where before none were known to exist. One of the supreme values of the present movement toward Christian unity lies in the development of the conference spirit whereby personal acquaintance is established between representatives of different communions. Out of mutual study of each other's position, in the atmosphere of sympathy and Christian fellowship, basic grounds of unity are discovered which otherwise would remain concealed.

The Disciples and the Episcopalians seem to be as widely apart as any two communions of modern Protestantism. The Disciples

are a young, vigorous and extremely democratic body. The Episcopalians have history, maturity and a centralized government. The Disciples are non-liturgical, informal, independent. The Episcopalians observe order and uniformity unto detail. The Disciples are rather liberal in theology, allowing the largest freedom of opinion. The Episcopalians are strictly orthodox. The calling of conferences between representatives of these two bodies, therefore, to consider steps toward Christian unity seemed like beginning at the poles. Yet the deeper discernment growing out of such conferences and the resulting study reveals the fact that there are underlying identities here as elsewhere.

First, each of these religious bodies makes a plea to the divided Christian world for the restoration of its lost unity; and the best spirits in both communions, to say the least, take that plea seriously. They are in earnest in their search for the paths of peace. They deplore the divisions of Christendom which are the greatest hinderance to Christ's conquest of the world, and they both pray and labor for the removal of this obstacle. They do not make the same plea. They do not approach the subject of reunion from the same angle. Perhaps the very conception of the unity which is to be attained is not quite the same. No matter, the object and aim and plea of each, which is that the prayer of Jesus for the unity of his followers shall be answered, is the same. When once it is recognized that the visible, organic unity of the disciples of Jesus into one fold and one Shepherd in order that the world may believe, is the paramount issue of Christendom all the differences as to method and process will be seen to be secondary between those who hold to this high ideal.

Another unifying principle, and still more fundamental, is the fact that the passion and plea for unity, both on the part of the Disciples and the Episcopalians, grows out of a like conception of the Church of Christ as a divine institution. This is a prime consideration. They may not have the same idea of the church. They may not agree in many details as to its constituent elements, its polity or order. They may differ as to its ordinances and their administration, or even as to what constitute the essentials of its faith. But they are one in this, that the Church of Christ as conceived and established by its divine Founder, opened and promulgated by the inspired apostles through the endeument of the Holy Spirit, is a divine institution in the earth. It is God's own agency for carrying forward the great commission of Jesus; making disciples

of the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which He commanded, and holding ever to His promised presence, unto the end of the ages. It is not a mere human organization manned and managed from generation to generation as the wisdom and prudence of those who compose its membership may suggest. Man may not name the terms of admission thereto, change its order or its ordinances, and modify its constitution. The church is the body of Christ. He is its one and only head. His Spirit animates its members and supplies life to all its parts. The whole body must harmoniously respond to the will of its head. Its members may not war among themselves and so defeat the purposes of the body as a whole. It must be a unified organism. Therefore schism, division, denominationalism is sin. It is a rending of the body of our Lord. This conception of the Church of Christ was one of the originating principles with the Disciples. Their communion has been known as the Restoration movement because, from the beginning, they sought to restore the Church of Christ to its original place and to re-establish the ancient order of things. This designation is the one term most acceptable to all Disciples when speaking of the body as a whole. In their zeal to avoid becoming another denomination they have diligently sought to be known only as a restoration movement amongst all Christians. In the same loyalty to this conception of the Church they have called their congregations, "Churches of Christ" or "Christian Churches" (the term "Disciple Church" is never acceptable), not in any exclusive sense; but only that these churches might realize that they are nothing more than a part of the one Church of Christ, having nothing distinctive to separate them from all other parts of His Body.

In the days of controversy, when every man was trying to prove that his Church was the true Church, doubtless this idea of attempting to restore the Church of Christ to the one foundation was pushed to the extreme. The protest against division seemed to take the form of opposition to the denominations nearest at hand, and many a Disciple apologist tried to play the Samson amongst the Philistines. I make no defense of the spirit of controversy. But all their history reveals how strong a hold this fundamental conception of the Church of Christ has had upon the minds of Disciples.

Among the truths which have given joy and encouragement to

the conferences held between representatives of the Disciples and of the Episcopalians none has been more satisfying than the pervading sense of loyalty to the one Church of Christ. As soon as this common conception of the Church became apparent we began to realize that we were working at the problems connected with the United Church of the future upon the same plane.

It is this basic ideal of the church, also, which alone explains the attitude of both these communions toward the movement for the Federation of the Churches. They have not been indifferent nor opposed to federation; but they have lacked some of the enthusiasm which others have shown, because, holding to this more vital conviction regarding the Church, they have their eyes set upon this unity for which our Lord prayed, the manifestation of which is so essential to the progress of His Gospel in the earth. These words of Bishop Anderson find response in the hearts of Disciples: "Let us aim high. Let us not be afraid to place organic unity before us as the goal, and let us not despair of comprising all Christendom within it. There may be intermediate steps to be taken, but they are steps on a journey, not stopping places. Interdenominationalism may do some good in places where it does no harm. So far it seems only to have pronounced its blessing on a state of division which it deplores. Federation may do much good where it is workable. Its great value seems to be the witness that it bears to the necessity of something more than federation." Those who thus aim at visible unity do not doubt its ultimate accomplishment since it is the will of Christ.

Still another basic principle of unity between these two communions is revealed in the appeal which each makes to the New Testament as a final source of authority regarding the church and Christ's will respecting it. Here again there is difference of approach; but the goal is one and absolute. One group would go direct to the New Testament, take its plain, obvious declarations and make these the test of every rule and practice. They would require a "thus saith the Lord, or an approved apostolic precedent" for every act of the modern church. The other approaches the New Testament through the history and development of the Church, and so seeks to find what the New Testament means by what the church has thought and done. They would remind us that it is the Church which has given us the New Testament. Both methods have their limitations. Each will help to correct the other. It is following one to the exclusion of the other which leads astray. But

with open mind to all the truth, not alone but in each other's company, those who travel together back to the one original source, rejoicing in the way as they go, will doubtless find their differences reducing to the minimum as they approach Him.

Many other elements of agreement between these two great fellowships might be cited; but these are enough to indicate the value of sympathetic study and conference. They suffice also to show what great basic elements of unity abide beneath a diversified surface. The time of fraternity and brotherly love is at hand. What polemics could never do, because of its weakness through the flesh, the law of love will accomplish because it is the way of Christ. As among the mountains so in the atmosphere of brotherly love the range of vision is lengthened and peaks of truth stand revealed which were shrouded from sight upon the lowlands of strife.

F. W. Burnham.

THE PLACE OF PROVINCIALISM IN ANY SCHEME OF CHURCH UNION

BY THE REVEREND JOHN R. BROWN, D. D.

The divided state of Christendom has been accounted for by some social psychologists as the unhappy survival of the provincial mind. When the provincial mind runs riot in matters of faith it produces sectarianism, sectarianism gives rise to strange creeds, and denominationalism, with all its waste and error, is its final result.

This theory is accepted as the final word by some who are anxious to bring about the reunion of Christendom, and who at once set their faces against provincialism, and call themselves cosmopolites in the realm of religion. They are not quite sure what provincialism is, but they are very certain that if they cannot describe it they can identify it; it is everything that is stupid, reactionary and uncatholic. These marks of provincialism may be in themselves so utterly provincial that what they call provincialism may come back into new honor. New York, it has been said by one of our happy critics, is the most provincial city in the country, simply because it found not long ago that everything not indigenous to Manhattan Island is provincial. Dickens said that Thackeray became a snob on the day when the genial humorist wrote his "Book of Snobs"—put everyone in its pages except himself—really the greatest snob of all was his own name on the frontispiece. Some of the current discussion on church union is so completely provincial because of its abhorrence of provincialism that the danger seems to be a new provincialism in matters of faith without the historical relevancy or charm of the old.

Let us clear our minds of cant and then we shall give words their proper meaning, and ideas their rightful influence. Anyone who runs may read these sign-posts on any way of history. Provincialism is the back country of all vital experience, the hinterland without which the coastline that faces the seven seas of thought would be only barren sand. It is the watershed for all the streams of our productive life; to think of it only as trails and wilderness into the remote and the forgotten is to ignore the sources. A country with a diversified and rich and self-respecting provincial life is always a country of power. In his review of

American conditions. Bryce was bold enough to say that the utter provincialism of some aspects of our national life was the rich promise of the future of the American nation. Because the counties of England are so many provinces of distinct tradition and prejudice, Macaulay long ago pointed out that the kingdom of England was the most remarkable in the world. Where provinces have been heard as provinces, where Buncombe is allowed to speak for Buncombe a common understanding is more quickly reached.

There have been times when the provinces have been blotted out, and the provincials have been reduced to silence and impotence, but the revenges of time have shown how utterly futile and unhappy this method has been. Imperial Rome, in the interests of imperial unity, made the provinces of the empire so many marks on the map and so many administrative entities; but Mormonism has shown us that when the provinces could no longer speak as provinces, the empire lost its great appeal, and decay began to set in. Where there was nothing to nourish loyalty to the near province the far city of empire was scorned. Crossroads loyalty has always preceded the imagination that ran along the ways of empire.

Royce has shown us most opportunely and brilliantly that a revival of provincialism is always a revival of reality and loyalty. Patriotism has never been reborn in an instinctive leap to the imperial idea; it has always come in a new parish pride, in a new appreciation of the neighborhood with its littleness, its prejudice, and its narrowness. Beneath all this glacial drift, which makes what is all around us seem so cramping and barren, lie the deep, cool springs of a permanent scale of values and a lasting faith. Provincialism was so completely crushed out of the life of Germany by Frederick the Great that a native literature ceased to exist; every man of standing and culture wrote and spoke in French because that had been made the universal language. Germany has given us the greatest literature of modern times because when the nation lifted up its head after the Napoleonic wars it was to ask the common people and the little provinces what they thought of life and its problems. The new literature of New Germany was born when the brothers Grimm went among the common people and collected from their mouths the stories and the legends of an older day.

Provincialism is one of the assets of faith. Any scheme of

union which would ignore the differences which the provincial mind sees and loves would be wrecked on the unevadable facts of human nature. Only as the rights of provincialism are recognized and incorporated in any plan for a combination of the things of faith can the future be made secure.

The provincial mind holds to the rights of difference in belief, in emphasis, in worship and in methods of church life. It believes that the landscape of the church should be a broken country of many hills and valleys, and not a flat plain laid out on the checkerboard plan of metes and bounds of authority and belief. If the highway of faith runs through the land its diversified character only makes its greater unity; and if the side roads, long or short, which lead to denominational front doors, are made much of because they are dearly loved, those who travel through this goodly land suffer nothing, and they need not take the side roads unless they so desire. An old Puritan once said that there are only two types of mind among men—the Roundhead and the Cavalier: the Roundhead is the man who bases all faith on experience, to whom outward authority means very little, and who is the natural non-conformist; the Cavalier is the man who glories in outward form and ceremony, to whom authority is final, and who suspects experience because the human spirit makes more errors than reaches truths. Both Roundhead and Cavalier are provincials because they do not know any better and because they cannot help it. Any scheme of union must take into account these utterly contrasted types of the provincial mind. Moreover, their provincialism is not one that can be put into the mortar; the pestle may reduce it to powder, but its character will remain just the same.

It must not be forgotten that Christianity was born into the world a provincial faith. It had an empire in its brain, but it was not afraid or ashamed to speak in the language of Palestine. It grew as a provincial faith. Its provincialism was a cause of offense to critics like Celsus, but its very genius kept it true to its origin—and while that loyalty remained it grew. Baur was partly right when he said that early Christianity was a series of provincialisms; in a finely spiritual sense the observation is a true one.

The various committees on faith and order in the different communions are sorely puzzled what to do with the unreduced edge of non-conformity, and which is so baffling because it is so provincial. They will make a great mistake if they attempt to

deal with it in any vigorous way. If they regard it as sectarian they must acknowledge the truth there is in it. If they think of it as merely local idiosyncrasy they will have to treat it genetically if they expect to get rid of it. If they suppose it to be only a passing phase of errant creed they had better leave it alone; the embers of dead belief have a way of springing into life when stirred. If they are very sore it can be handled as a piece of sentiment, it is well for a good plan to remember that while thoughts may die, feelings may live on forever. The provincialism of the separate and many churches will have to be recognized and its values conserved.

The reasons why provincialism should not only be recognized, but encouraged in any scheme of reunion came out of the unevadable facts of religious experience. Provincialism is the great conservative. It is not reaction. Conservatism in this present situation is not concerned with questions of interpretation or even with a new statement of doctrine. There are some who believe they are set for the defense of the gospel, when they hold tenaciously to a belief in the unerrancy of the Scriptures and contend earnestly for a form of doctrine, such as the liberal vicariousness of the death of Jesus Christ. The true conservatism is really not concerned with these matters at all. In some country pulpits they are made the Alpha and Omega of faith, but they do not belong to the essentials at all. The true provincialism refuses to abandon the old simply because it is old and take the new simply because it is new. It believes that all things should be tried, and that the good should be retained. It is provincialism which is holding fast to personal piety today, when the emphasis is being laid—and needfully so—almost entirely on the social gospel; it is keeping the stuff of the old life, and guarding its finer contents, while the militant saints travel toward the desert to fight the Philistines of the old social order. It is provincialism which is keeping intact the forms of an old morality, while the new ethics is being produced with pain and uncertainty in the industrial struggle. Provincialism is the great conservative.

Provincialism must be held in honor in the new order because it is the great resource. The "young men of the princes of the provinces" may be called out at any time and even without experience to fight the Syrians in the plains when the new life has produced only loss and cowardice. Cosmopolitanism in any form of life seems to wear itself out so quickly, and unless the provinces,

with their peculiar type of men and their peculiar point of view, can supply the ranks, humanity must come to a standstill. When the provinces of Rome were emptied Rome itself was doomed. The great changes of time and the big reformations of humanity have been brought about by men whose point of view and whose method of approach were altogether provincial. Erasmus was a cosmopolite and Luther was a provincial; it was Luther who ushered in the new day. Bishop Butler was a cosmopolite, and John Wesley, with his strange training, was a provincial. It was John Wesley who saved England from the abyss in the eighteenth century. The story has been repeated with every form of confirmation; a nation rich in provincialism is a great and growing nation; a faith diversified by provincialism has a deep and complete appeal. Only as provincialism is regarded as something to be guarded and honored can any union of Christendom worthy of the name be considered.

All this is more than pertinent at the present time because we in America have builded churches and broken a nation to faith along the most provincial lines. We have developed peculiarities all our own. We have hatched more sects than were ever dreamed of in the cockatrice's den; we give to the world, it is said, a sect a day. Not even the commissioner of the census can keep up with our ecclesiastical fusion. Herbert Spencer once said that the very genius of the Anglo-Saxon people consists in their ability to ramify themselves into sects, and yet unify themselves in all essential matters. We have had, until recently, a colossal and complete disregard of the economic waste involved in our divisions. In fact, we have not regarded it as waste at all. Like all serious races, we have taken up and sanctified the word "sacrifice;" for the glory of that conception we have counted nothing dear unto ourselves. It has not concerned us that our divisions and multiplications, which have usually meant our statistical subtractions, have been a scandal to a gainsaying world. The world we have regarded from the serene height of other worldliness, and beneath that place of sure consent in our own hearts the tumult and the shouting have died!

There can be a reunion of Christendom without a sacrifice of provincialism. There may have to be, and there must be, in the swift-changing order, a new denominationalism, but denominationalism may be the very negative of true provincialism. A faith that ignores or destroys the provincial elements that may give it

strength, resource and permanence will perish from the earth. Its homely glories are those of the quiet ways of the spirit.

The following conclusions represent very real convictions in a time of comity and, let us pray, the making of the one universal church of Jesus Christ.

1. Differences in forms of worship will have to be left alone. Where the worship at one end does not run off into uncompromising sacramentarianism, and at the other end into ignoble obscurantism and superstition, it will have to be recognized as real. whether or not we count it competent, adoration of God in Jesus Christ.

2. Denominational and sectarian history will have to be accepted with appreciation. Some of it may be very barren and unlovely, but it is the corporate record of sainthood and service, and as such belongs to the entire church.

3. The orders and sacraments of each church must be of universal validity. Otherwise sacramentarianism will come in, and the last divisions of the church will be worse than the first.

4. There will have to be a defined evangelical position without an exact evangelical creed. Creeds in the past have had two purposes—they have either been apologetic or normative. Normative creeds belong to past history; apologetic creeds will be born and be made increasingly useful while the church lasts.

5. Amalgamations will have to begin along the line of provincial similarities. Temperament will have something to do with ecclesiastical loyalties in the new age.

6. The approaches will have to be slow and tentative. When experiments are seen to be producing failure and loss, they must be abandoned, even if the unscrambling process jars our sense of economic efficiency.

7. Provincialism has always become cosmopolitanism at the call of service. It is right here that the rallying cry can be made. The new social conscience, the newly-born social order, the new hunger for righteousness are making the melting pot into which the ore of beliefs and attitudes, mined in the distant mountains of experience, is being cast. Never before in the history of the world has there been such an opportunity to make religious provincialism proud of itself, give it a sense of its strength, and offer it a chance to prove itself and all things at the same time.

In a true provincialism lies the hope of the reunion of the churches.

MY VISIT TO THE PRESBYTERIAN ASSEMBLIES AT ATLANTA

BY THE REVEREND CAREY E. MORGAN

The meeting of the General Assemblies of the Presbyterian Church in the U. S. A., and the Presbyterian Church in the U. S., and the United Presbyterian Church at the same time in May, in Atlanta, Ga., was an event that attracted the attention of the religious world. I suppose it was, in many respects, the greatest gathering of American Presbyterianism. It was as significant of the better day that has come to religion as the more recent gathering at Gettysburg was significant of the better day that has come to the Republic. In both there was an emphasis of good will that must have set many joy bells ringing.

These Presbyterians are a mighty force in the life of the world. Blest with wealth and culture and social influence and the prestige of a long and notable history, they have always had to be reckoned with by the spirit of evil, and if they can now heal their divisions, they will be a still more potent factor for good. I was confirmed in my judgment of them by the high type of men who had been sent up as commissioners, by the character of their leaders, by the wisdom with which they planned their work, even as to its details, by their loyalty to the faith of the gospel, by the note of victory I heard sounded again and again and by their huge zeal for the cause of missions and religious education. There was evident, too, a rising tide of interest in the problem of Christian Union. Some of their leaders, like Dr. William H. Roberts, long time the stated clerk of the General Assembly, are committed irrevocably and unselfishly to this great cause.

I spoke as a fraternal delegate before the Northern Assembly, and was most graciously received. My address was as follows:

ADDRESS AS FRATERNAL DELEGATE BEFORE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A., ATLANTA, GA., MAY 22, 1913

As an officer and member of the Commission on Christian Union of the Disciples of Christ, I come to you from my brethren with a message of good will. We hold ourselves to be your brethren in

Christ, and rejoice in that conviction. In fact, and you will not think it presumptuous if I say it, we claim close kinship with you, not farther removed than a cousin or even a younger brother in the family. This, however, is not intended to suggest the parable of the prodigal son. The younger son is not necessarily a prodigal. But if it were even so, I hope you will not behave as did the elder brother in the parable, when we have the reunion for which Christ waits.

Our fathers were Presbyterians. Three of them, Thomas and Alexander Campbell and Walter Scott, were educated in Scotch Presbyterian Universities. Barton W. Stone, whose Christian leadership laid the foundations for our present strength in Kentucky and the middle West, was for long years a prince in your Israel. We have the blood of the Covenanters in our veins. I myself rejoice in the fact that the roots of my faith go back to Scotch fertilized North of Ireland soil. In our organization of the local congregation, in our procedure at the Lord's table, in our order of worship, in our thought of the quiet and orderly movement of the Holy Spirit in conversion, in our emphasis of the truth of the gospel in its relation to salvation, we get much from the apostles by way of our Presbyterian ancestors. No doubt you think that you had something else from the apostles that we did not appropriate, and you may be right, but if so, it was an oversight on our part.

But it is a far larger truth to say that you are the kinsmen of all believers, and that the whole Christian world claims you as its own. You have labored and others have entered into your labor. You have helped to gather material for all our temples. You have loaned to all others foundations whose masonry was cemented with the blood and sweat and tears of the fathers. Some of us may think that in your emphasis on the sovereignty of God you have left too little room for the freedom of man; but I, for one, am reconciled to that when I remember that in your emphasis of that doctrine you have left no room at all for tyranny. What a terror to evil doers among kings Presbyterianism has been! John Calvin's trumpet call to the world: "God is king" has stripped off more crowns and broken more sceptres in pieces and shattered down more thrones and repealed more despotic laws, and given a larger impulse to human freedom than any other word ever spoken, unless it was that word spoken by our Lord himself, when He said: "One is your master, even Christ, and all ye are brethren." In such fashion you have helped in a large way to write the history

of freedom, and you have made the whole world richer by your bequests.

If I may say a word now about the younger communion from which I come, I would remind you that from the beginning we have looked forward to the reunion of Christendom, and we have tried to make our contribution to a consummation so devoutly to be wished. We started out to be peacemakers. It is possible that some of our more combative brethren have spelled it p-i-e-c-e-makers. Like others, we have not always succeeded in keeping to our task, and sometimes I fear we have missed the spirit, as well as the matter of our message. I think I have known some of our preachers to plead for unity with clenched fists and rolled up sleeves. Of course, if you shake your fist under a man's nose, and tell him to unite, that will not be the best way to proceed, especially if he happens to be a Scotch Presbyterian. But our men of light and vision have been and are now sincerely eager for the peace of Zion, and we look forward to the time when our Lord's intercessory prayer shall be answered, and all shall be one, as He and the Father are one, that the world may believe. To this end we have wished to wear only the family name, and we have confessed the universal creed, and we have sought to practice a catholic baptism—thinking it would be easier for the hosts of God to unite on the things about which they agree than on things about which they differ.

Surely that day of reunion draws on apace. We have so much in common. We all believe in God and Jesus Christ, His Son, and the Holy Spirit and the Holy Book and the holy day and the holy life, and in the Golden Rule and the New Commandment, which is the Law of Love. We have the same God for Father, the same holy church for mother, the same Jesus for elder brother, and we have in our arteries and veins the same sacrificial blood, and the whole family, whether on earth or in heaven, is named in Him.

So far as I am concerned, I do not expect any one communion to absorb all the others. It would not be unjust to say that that is the Pope's plan for union—the plan of unconditional surrender. The lion and the lamb are to lie down together, according to this plan, but the lamb is to lie down inside of the lion. Not so. There are two ways to get flocks in adjoining fields into the same field. One is to make gaps in the middle fences, and with shepherd dog and crook drive them together. The other is just to tear down the middle fences. I think some of the top rails are already off, and

I trust that the time will soon come when there shall be one fold, as there is now one shepherd.

"The Lord bless thee, and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

Carey E. Morgan.

LETTERS TO THE EDITOR

THE DAWN OF CHRISTIAN UNION AS SEEN BY BISHOP MATTHEW SIMPSON IN 1873

To the Editor of The Christian Union Quarterly—Dear Brother: In 1873 the Evangelical Alliance, a voluntary association of evangelical Christians from different churches and countries, met in New York City. After the adjournment of the conference there, a number of the foreign delegates visited Washington and several enthusiastic meetings were held in the largest churches of that city. It was the privilege of the writer, then just out of his teens, to attend the meeting in the Metropolitan Methodist Episcopal Church. After addresses by several of the visiting members of the Alliance were heard, Bishop Matthew Simpson, an orator of unique and far-famed eloquence, spoke. The substance of his address I have never forgotten. He said he had often thought that in that glowing prophecy of Isaiah, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," he saw in outline a forecast of the history of the Christian church, as well as a prediction relative to the incarnation. At the first the church had the smallness and feebleness of the child, with all of the child's promise and potentialities. Then followed the age of wonders, when miracles and signs were wrought in the name of the Christ and as an attestation to the truth of the new evangel. Then came the age of the Counsellor, when the great epistles were written for the enlightenment and guidance of believers through all time. This was followed by the age of the Mighty God—the period of missionary activity, when the church went forth on her mission of world-wide evangelization, crossing seas, spreading the light of the truth over great continents and embracing in the sweep of her beneficent purpose races and peoples of every tongue. Now, said the Bishop, we have come to the age of the Everlasting Father, when the scattered and separated members of the one family are being drawn into close and fraternal fellowship. When this shall be fully consummated then we may see the dawn of the reign of the Prince of Peace. Whatever may be thought of the Bishop's application of the language of Isaiah, I believe all enlightened Christians rejoice in the dawn of the day of practical Christian unity. Many in all denominations have grown weary of our endless sectarian divisions. They have come to see with a sense of shame and reproach that more time, money and energy are expended in maintaining our denominational autonomy than in an aggressive evangelism and the correlation of the Christian forces for the upbuilding of the Kingdom of God. They have come to see that the preservation of the church, the redemption of society, the irresistible logic of current events, the dynamic of the Christian conscience as well as the great highpriestly prayer of their Lord and Saviour demand the spiritual and practical oneness of all who profess and call themselves Christians. Because the best men

of all denominations have come to a fuller and clearer appreciation of these things, they hail with grateful joy every movement that makes for the bringing together of the separated children of God and the federation and correlation of all forces that acknowledge the Lordship of Jesus Christ.

Baltimore, Md. Thomas O. Crouse.

BASIS OF CHRISTIAN UNITY

To the Editor of The Christian Union Quarterly.

Dear Brother: The present movement for Christian Union does not seem to spring from a new purifying spirit so much as from the alarm at the Roman sect that holds such great advantage being free just where we are enslaved. That sect is not hampered by any ghost scare of separation of Church and state. Their Church is the state and they are showing us how they can adapt their course and rule in a democracy, as well as in a papal monarchy and a Protestant Catholicism is being born under this pressure. It is pressure from without. But it is born a cripple, for the old political slogan or ecclesiastical shibboleth of separation of Church and state finds us pleading for a Christian union that carries no great moral as real Christian reform.

Which of all our Church organisms can show a record against the immoralities of war or slave catching, or the whisky murder mills, or other organic enemies of God and the soul of man? Have there been any divisions on these deeper and more vital lines, and if not, then does Christian union mean anything else but a new uprising of Protestants against the new Romanism that flourishes in proportion as our civilization reports a descending scale by the evident increase of immorality and every evil work?

Blandishments and pretty sentiments of sounding brass and tinkling cymbals do not show the spirit that is needed to meet the new situation. If all the Churches should now form into the new Protestant Catholicism what could such a union effect without an entire change of front as to the great moral renovations essential to the world's salvation? The blood of martyrs to wash away the pollutions of society is not found in the veins of the modern Church. Which of the current sects has thrown itself with might into any great moral reform as against the organisms of crime? Would there be fewer brothels or vice centers? Would licenses still be sold to rum dealers?

With our politicians all in one communion what might be hoped for in this new Protestant Catholicism? The foundation of Christian union does not any longer rest within the lines of the Churches, but across and outside, so that it is gravely contended by some that the center of gravity of practical Christianity in some places is even now outside the Churches. By pressing for Christian righteousness those on the outside are likely to promote a larger and sounder unity than is possible under the present notion of the Church and more consistent with that union for which Christ prayed in order that the world might believe.

Not the creeds and confessions, not even the preaching of Peter and Paul, not that even of the Master Himself, but what Christ did is our guide, our message, our power. All who did as He did are one and they begin to differ the moment they begin to organize. The Christian movement found a mould awaiting it. It was the synagogue and into that it poured its early life, but though it remade it, it perished and revived by taking on a Roman form instead, and though Christ never mentioned the

Church with one possible exception, it became, under Paul, the "pillar and support of the truth" for a time, and then the pillar and support of paganism.

The idea of the Church among Protestants is the evil inheritance of Rome and which is the bar to Christ's union prayer, to be one, even as He and the Father are one. Under the Spirit's leading we must hew out a vehicle for the truth quite unlike the Church idea.

The first and greatest is already at hand and is the oldest. It is the family. That is God's first Church and the highest steeple that rises from earth to heaven is he who presides over the family altar. That is the primary unit for Christianizing the world. But as Rome will not allow a priest to be father of a family, Protestantism has followed by letting religion slip out of its primary seat into confusing Churches. When the family and the home again become the primary house of God the only larger unity of the kingdom of Heaven will be begun, and that is working outside the church with equal or better hope. Jasper S. Hughes.

Holland, Mich.

COMITY AND FEDERATION

To the Editor of the Christian Union Quarterly,

Dear Brother:—"Our Father, we thank thee for thy patience with us in our lack of love among ourselves," is the opening of the prayer in one of your former numbers. This strikes the key note of every effort toward the united front of Christendom against the forces of evil within and without. I have always remembered the remark of an honored pastor who said, "Don't forget the infinite patience of God."

In my first pastorate a stiff Calvinist who had a "prooftext" for every exact item of his belief and who all his life could see but one narrow path to heaven, as he neared eighty years of age softened to the extent of saying, "I hope that the Methodists will go to heaven but I don't see how they can!" What a change has been wrought since then!

Our well loved Amos R. Wells, insists on "Organic Unity." I would not insist on any particular label. I would rejoice in the patience of God and joy in the fact that so much progress has been made. There is as much trouble perhaps within the denominations themselves as between the denominations. Grace must first reach the individual before we can hope for the fulfillment of the Master's prayer "that they all may be one."

The Connecticut Conference passed a vote in 1876 lookng toward the practical union of churches in over-churched communities and the missionary society has been making progress along this line especially during the last ten years, through the "yoking" of our own churches and also in the federation of different denominations. The Baptists have been willing to leave the form of baptism to the individual, and the Methodists have been willing to modify their polity to accomplish federation. The Episcopalians have given dignity to the general movement at the same time have given definition to it, which makes plain that there cannot even be federation without a yielding on their part of the things which seem to them as essential as the form of baptism has in past seemed to the Baptists.

A review of the last fifty years gives every reason for hopefulness and makes patent the accelerating progress of the comity idea. The Christian Church is far more united than divided. It is the YEAR OF OUR LORD 1913.

Meantime let us remember that the major principle is the need to "Preach the Gospel" everywhere and that the minor principle is the "overchurching" in some communities. Joel S. Ives.

Congregational House, Hartford, Conn.

UNITY BY RE-EMPHASIS ON BEING ONE IN OUR PURPOSE AND EFFORTS

To the Editor of the Christian Union Quarterly,

Dear Brother:—The title of the article, "The Place of the Disciples of Christ Among Religious Forces of America" by Rev. H. M. Hall in the July Quarterly, makes one think, and causes him to make the same inquiry concerning his own denomination. Every church has a place among the religious forces of America. That place should not be in a struggle for existence as a denomination but as a part of a great whole whose purpose is to evangelize the world.

The spiritual and denominational evolution of "The Disciples of Christ Among the Religious Forces of America" as outlined by the writer is most interesting and inspiring. The growth of the church is almost marvelous. I think that other churches can look back with equal pride to their founders who tried to free those who were in the fog theologically and without spiritual vision. I believe that many of our denominations "are the product, to a large extent, of American ideas and institutions." The name does not always imply that the church is apostolic, the chief thing necessary is that it embody the authority and spirit of Christ in its membership.

In defining the task of "the Disciples of Christ and their position in relation to other bodies," the writer gives a clear cut and concise presentation, but when he speaks of "the elimination of the evils of denominationalism and the advancement of Christian unity" he should look backward as well as around him at present and see if denominationalism has not played an important part in the economy of God. I believe in eliminating the evils that are in our denominations but we need not do away with denominationalism in order to Christian Unity. Christian Unity is coming rapidly because the Spirit of Christ is finding way more and more into the hearts and lives of his believers and into the different denominations. I believe in race unity but not in amalgamation. The black, the brown, the yellow, the red and white races are distinct. They are different in type, in customs, etc. We speak of Universal Brotherhood. This is coming, not by destroying the type but by teaching the universal principles that blend humanity. The time may come when only one race will exist on this earth, but it will be only as the laws of evolution work it out through succeeding ages.

In the case of Church Unity the type should be considered. The purpose "to eliminate the evils of denominationalism" should not be paramount but it should be the blending of the same type as represented by different denominations, then the unifying of them in purpose and action making the name secondary. I see no reason why churches of the same type should not unite under one and the same name.

I think nearly all churches base their confession of faith on the Bible as embodied in the one worded, "Do you believe that Jesus is the Christ, the Son of the Living God, and do you accept him as your personal Saviour?" Jesus did not ask this question. He simply said, "follow me." As the church grew and society became more complex, extra Biblical formulae were added. Impression comes through expression and this is one way of expressing ones faith and purpose in the beginning of the Christian life, thus making an impression that helps one see the sacredness of the new life upon which he has entered.

We nearly all agree on the terms of pardon by repentance and faith in Jesus Christ. As to baptism much controversy has arisen as to its mode of application. The argument is in favor of immersion. Its practice and significance, not its mode convey its spiritual value. I do not believe it possible or practical for any church or number of churches in this age of advanced thought regarding intellectual and spiritual values to bring about the union of the churches, by

making baptism by a distinct mode essential to church membership. Then too, to certain types, the weekly observance of the Lord's Supper every Lord's Day weakens its appeal. Its frequency destroys to a certain extent one's estimate of its sanctity. Instead of becoming a means to the highest good it becomes a dead formality on the part of the church and loses its essence and place in real worship.

One of the reasons for the remarkable growth and activity of the church of the Disciples of Christ is its liberal polity and while this church has "endeavored to make prominent and practical the ethical side of Christianity as against the emotional and theoretical." Yet I have found on the part of some the deepest emotion of a type not desirable, expressed by a fear of eternal death aroused through urging baptism by immersion. I believe in the practical and ethical side of Christianity, in right living, I also believe in emphasizing the rebirth, the spiritual change of the inner life and I also believe that the emotions play a large part in all of our Christian zeal and conduct as church members. We need a reemphasis on the Joys of Christian service. I am not a Hedonist in my philosophy yet I believe that the teaching of the real joy that comes from united purpose and service is one of the strongest incentives and forces toward Christian Unity and ultimately to a United Church. We must get together and I believe finally will, not by emphasizing our distinctive denominational features and life but by a reemphasis on being one in our purpose and efforts in the *one great task* the speedy salvation of mankind as summed up in Jesus' great commission. Certainly the Disciples of Christ are already working toward that end. God speed the day.

Charles W. Brewbaker,
General Secretary Sunday-schools and Brotherhoods, United Brethren in Christ, Dayton, Ohio.

NEW BOOKS REVIEWED

LO, MICHAEL. BY GRACE L. H. LUTZ. Philadelphia: J. H. Lippincott Company, 1913. $1.25.

CERTAINLY Mrs. Lutz has pictured the cause of those who have not had a chance in life in most thrilling effect in her latest novel. The cry of the unloved element of the world is heard distinctly through its pages without any forced sentimentality about it. The plot is well arranged. It opens with a stirring scene of unselfish love and true heroism. The home of Endicott, the millionaire banker, is besieged by the hungry and shabbily dressed, whose pittances are gone by the bank failure and the millionaire's bankruptcy. His little three-year-old daughter, Starr, in white velvet and ermines, appears on the marble front of the handsome residence with her maid for an afternoon ride. "Mikky," or Michael, as he is afterwards called, a seven-year-old newsboy from the slums, hears the discontent from the mob as he is crying his newspapers. Just as a shot is fired the ragged little boy throws himself and his bundle of papers between the assailant and the innocent child, receiving the hot lead in his own body. He is taken into the great house and cared for. Later he is sent to college by Endicott, and on returning to New York the first thing he does is to look up "the kids" of the alley, with whom he ran when one of them. To his grief he found that the whole group had become burglars and general outlaws. They knew no better than to think that the money of the rich should be gotten away from them by every dishonest means. They had no chance in life. In poverty and crime they were reared and their contribution was to the perpetuation of the life that surrounded them. Michael felt that they were his kin and he heroically set to work to lead them out of their darkness into the light of a chance.

On invitation he visited Endicott at his home and was received well by both him and Starr, but he was scorned by Mrs. Endicott, who reminded him of his slum life and forbade him visiting her home. This widened the chasm between himself and the rich, but identified him more closely with the slum element, to whom he felt he really belonged. As Moses was to the Hebrews, he was to this downtrodden class. They called him "the angel," and Endicott, hearing that Michael was spending his evenings in trying to uplift the slum element, offered him every inducement to cut loose his sympathies and help from them, reminding him of the absolute worthlessness of that class, but to all such arguments Michael's own life was an answer, for in being taken out of that element at seven years of age and sent to college, he graduated with the first honors and was attaining a successful law practice in New York City. Everywhere he attracted attention by his personal bearing, as though he were a Grecian god. Friends came to his help. He reached "the kids" of his day, who were now men, and taught them by kindness better things than burglary. He took "the small kids" of the alley and sought to give them a start by night lessons and his own personal touch, so they might have a chance.

During these years some affection had been shown between Michael and Starr, but because of his unknown origin and early slum life, the proud wife of the millionaire banker sought to break it off, and Starr became engaged to a man who helped to contribute to the degradation of the slums.

Against this Michael tried to save Starr, but he was misunderstood. Later circumstances revealed the impure life of the man and Starr was saved. Mrs. Endicott dies and at a public meeting where Michael is the speaker, it was revealed that Endicott was the owner of the slums. Under the appeal of Michael from the platform and at the instance of Starr, who accompanied her father to the meeting, Endicott agreed to substitute better buildings and thereby help to give the downtrodden a chance. Later he is stricken with smallpox and Michael risks his life to save him. Out of this the opportunity is opened for the renewal of friendship between Michael and Starr, which later leads to their union of hearts. The great task of the story is accomplished in a man worth while linking his life to the helpless until they are brought into the sunlight of a new world, where they can have a chance. It is a beautiful story, full of pictures, tears and passion in a battle for a great principle, which can only be done at its best by a united church.

THE MESSAGE OF THE DISCIPLES FOR THE UNION OF THE CHURCH. YALE LECTURES. By PETER AINSLIE. New York and Chicago: Fleming H. Revell Company, 1913. $1.00 net.

In the Yale Divinity School of the session of 1912-1913, the faculty invited a Presbyterian to give the polity of that communion and a Disciple of Christ to give the polity of his communion. Since the Disciples had their origin in a desire for individual freedom in the practice of catholicity of religion and became one of the first organized movements for the union of the divided church, these Lectures deal with the problem of Christian union from the Disciples' view point as the chief message of that communion, and around which they have sought to conform their polity. That the interpretation of the Message, Origin and History of the Disciples has been correctly given, the Foreword gives the approval of three well known Disciples: President F. D. Kershner, Texas Christian University, Fort Worth, Texas; Rev. F. W. Burnham, Springfield, Ill., and Rev. E. B. Bagby, Baltimore, Md.

President Kershner further adds: "The lecturer has rendered a great service in giving his Yale Lectures to the world. We need more such men who have the spirit of brotherliness and at the same time a correct understanding, not only of the plea of the Disciples, but also of the position occupied by others. He not only gives a much needed statement of historical facts, but what is far more significant, he has given that statement in a thoroughly and comprehensibly irenic spirit. His book will help the great cause of Christian union. It is really of profound significance that all over the world a new spirit is coming into existence—a spirit that is no less loyal than heretofore in conscience and conviction, but which is more suffused with courtesy and Christian charity. Men are recognizing as never before the right of private judgment and the inherent respect from others which such a right demands. This volume is filled with this spirit. It has the odor of charity about it, and the atmosphere which it creates is one of Christian forbearance and love. I rejoice that a book so helpful, stimulating and spiritual has been given to the world." Rev. Carey E. Morgan, minister Vine Street Christian Church, Nashville, Tenn., writes: "I have seen nothing on the subject of Christian union more satisfying or informing or inspiring. The lecturer has surely interpreted accurately the spirit as well as the motive and method of the Disciples. May his catholic spirit prevail among all who love the Lord Jesus." Rev. Wm. H. Erskine, Osaka, Japan, writes: "I feel that it is just the book that we need to have translated and published in Japanese for the work of the Disciples in Japan. The prayers at the end of the chapters are worth the price of the book." Rev. W. B. Alexander,

Damoh, India, writes: "This book has a very timely message in it, and it seems to me to have a great message for the kingdom in India, for there are some very strong movements at work looking to one united church here."

Some from other communions, from whom hundreds of letters have come, have spoken as follows. Rev. Alexander Whyte, D. D., minister Free St. George's, Edinburgh, Scotland, writes: "I thank Dr. Ainslie warmly for his delightful 'Message.' The book speaks home to us in Scotland, where we are trying to apply its principles. We are working and praying for a great union between the Church of Scotland and the United Free Church, and we believe it is coming. After reading this brilliant *irenicon,* I have placed it on our college table for the professors and students to read it and profit by it."

Principal A. E. Garvie, D. D., New College, University of London, England, writes: "During my vacation I have found time to read Dr. Ainslie's Yale Lectures and I am writing these few words in appreciation: (1) The book interested me very much, because I was practically ignorant of the history of the Disciples and it was a pleasure to become familiar with it. (2) As a Congregationalist, and especially a Scotch Congregationalist, I feel that there is a kinship of spirit with the Disciples. (3) I have the great cause of Christian union at heart, and I believe it is only on the lines that Dr. Ainslie suggests that it can be attained. (4) I am very much pleased with the tone in which he has presented his subject; as that and that alone is the spirit of the one Master, in whose name I send Dr. Ainslie affectionate greetings."

Rev. Junius B. Remensnyder, D. D., President of the General Synod of the Evangelical Lutheran Church, New York, writes: "Dr. Ainslie's 'Message of the Disciples for the Union of the Church' is a distinctly valuable contribution to the problem now confronting Christendom. Its basis is the only possible one for reunion, viz., the absolute divinity of Christ and the authority of the Holy Scriptures. Its contention that acceptance of the fact that Jesus Christ is sufficient is, however, in contradiction with the historical conscience of the church, which has ever felt a brief creed statement essential to genuine Christian confession. Here the conservatives have gone to one extreme in demanding detailed theological statements and the liberals have erred on the side of indifference. Dr. Ainslie approaches the great question with the intellect of a thinker, the sympathy of a church historian and the spirit of true Christian charity." President George B. Stewart, D. D., Auburn Theological Seminary, Auburn, N. Y., writes: I have read the story of Dr. Ainslie's denomination as he tells it in his most interesting and persuasive way, with a growing appreciation of the value of the contribution his denomination has made toward unity. With all my heart I rejoice in every honest effort to bring the now sadly divided Church of Christ together into a spiritual and visible unity. I wish to thank Dr. Ainslie for setting forth in such admirable form and spirit his own and his denomination's ideals and efforts in this direction. May he and we and all the disciples of Jesus do far more in this matter than any of us have yet done."

Rev. George W. Richards, D. D., Professor of Church History, Theological Seminary of the Reformed Church in the United States, Lancaster, Pa., writes: "I have read the book with a great deal of interest. I am better informed now than ever on the history of the Disciples. I was interested in the presentation of the historical preparation for the movement in the beginning of the nineteenth century. The rapid growth of the community is clear evidence of its innate strength and its adaptation to American conditions. We need a psychological history of the Baptist and Methodist Churches,

which came comparatively late into our national history and yet have far outdistanced the older denominations. It seems to me the personal and experimental note which the preachers of these Churches struck was not only in accord with the original Gospel, but with the American spirit, and therefore the response to the message was quick and widespread. Dr. Ainslie has shown us also the aspirations for Church union of the Disciples, their plan and their hope. Personally I join more in their hope than in their plan. On the latter there necessarily is wide difference. What is more essential, however, is unity of hope and aspiration. My personal views, briefly, are that I do not believe we can ever unite the Churches on the old conception of the Bible, or on the old creeds; not any more on the former than on the latter. We must advance to the new plan of historico-critical scholarship when we come to the Scriptures and find a new definition of the essence of Christianity —all of which will be far simpler and more Christlike than anything that Luther, Calvin, Wesley or Campbell ever described. We must be able to state clearly what one must hold and practice in order to be a Christian and what one may give up as part of ephemeral tradition, or of the setting of eternal truth in Jesus Christ. I should dissent from the old dictum, 'We speak where the Bible speaks; we are silent where the Bible is silent.' We should have to be silent on a thousand and one vital issues today if we should follow that motto. Is it not a return to Jewish legalism, from which Jesus wants to set us free? Is not Christ speaking to the Churches today as he did two millenniums ago? Has he not many things to tell us which we are not prepared to hear now? But while I dissent from positions taken in Dr. Ainslie's book, and doubtless would rank as a heretic among many orthodox brethren, I am delighted with the spirit that pervades the whole work. The Disciples, I am sure, must rejoice in so fine an utterance of their inner consciousness, and the Churches of Christ in America would rejoice if each one had a Peter Ainslie to do for them what he has done for the Disciples?" Rev. Arthur E. Main, D. D., Professor of Doctrinal and Pastoral Theology, Alfred Theological Seminary, Alfred, N. Y., writes: "I read Dr. Ainslie's Yale Lectures through at a single sitting and with great interest. While not agreeing with him in every particular, I know of no plea for the union of the Church more complete, scriptural and rational." Rev. A. P. McCormick, D. D., minister North Avenue Baptist Church, Baltimore, Md., writes: "The opening chapter is in itself a noble *irenicon*. The historical survey of primitive practice, of later divisions and subsequent effort to heal them will prove a great service to the friends of unity. I am glad to have this interpretation of the spirit of the Disciples and for presenting in so fresh and pleasing a light the life and personality of the Campbells, both of whom were mighty men and princes in Israel."

Rev. Wm. H. Allison, D. D., Department of Ecclesiastical History, Theological Seminary, Colgate University, Hamilton, N. Y., writes: "I wish to express, though inadequately, my appreciation of Dr. Ainslie's lectures contained in the volume entitled 'The Message of the Disciples for the Union of the Church,' I do not think that he must wait for unanimity in opinion among the constituent members of a movement for the correct historical interpretation of the causes and motives of the movement itself. So the fact which he refers to on page 20, that perhaps many Disciples will not accept his interpretation, does not lessen the value of his judgment as to the real significance of the rise and spread of the Disciples. Taking into account the fact that there always have been, in practically all the denominations, those who have been profoundly moved by the ideal of Christian unity, the unwillingness of a good many Disciples to admit that Christian unity is the dominant, positive note of the Disciples may force upon is the question

whether, after all, the organization of the Disciples into a movement has not actually retarded rather than assisted Christian unity. A separatist movement in the interest of unity, in view of the fact that a large part of the forces which seem most active in the interest of Christian unity, are in no way historically connected with the Disciples' movement, would seem to indicate undue haste in the attempt to realize an ideal. It is pretty well recognized that the most critical aspects of the situation where general agreements are sufficiently close so that some degree of unity appears on the distant horizon, are found in the social and economic adjustments in the local communities. Here, whatever motives may have underlain the movement as a whole, the Disciples figure merely as one denomination with its family and social lines of cleavage. While personally I am inclined to doubt that the ideal of Christian unity is the most characteristic note of the Disciples as a movement, if I was of a different opinion (and greater familiarity with the early literature of the movement might very likely lead to that) I would still think the actual objective development of the movement a hindrance rather than a help to Christian unity. By the early part of the nineteenth century there were several denominations which possessed sufficient liberty of spirit so that patience might have accomplished a more perfect work. Separatism, I believe, may be justifiable, but ephemeral conditions alone will not justify it. The Baptists, for example, with whom Campbell was thrown most directly into contact, were men of narrow minds and tended to constrict the liberty which Campbell thought necessary, but I think it is generally conceded that the Anabaptist-Baptist movement has from the beginning been moving steadily toward the idea of spiritual liberty and moral responsibility, and I believe that Campbell would have contributed more to the cause of Christian unity if he had submitted, temporarily, to intolerance even, for as I read the religious history of the regions in which he did his chief work, it is borne in upon me again and again that the great need of that place and time was for a strong, patient, spiritual leader, one who could not only speak, but who could as well 'be still' and 'wait patiently.' Christian union can never be helped directly by a 'movement.' The infusion of movements by the spirit of unity will bring it about. The spiritual interest in unity manifested by Disciples individually and as a group, has done much toward the cultivation of such a spirit, but I greatly fear that the articulation of the forces into a distinct denomination has done full more, manifest chiefly in local communities, to distract Church unity. I have been writing frankly, but I trust in the same irenic spirit which characterizes Dr. Ainslie's lectures, which I have been reading with so much interest, and I trust profit. There is no doubt but that the lectures themselves are a distinct contribution toward the development of the spirit of unity in Christ."

Rev. George Eayrs, F. R. Hist, S., Honorable Secretary, Bristol Free Church Council, Bristol, England, writes: "It is impossible to withhold from the Disciples grateful thanks for the work which they are making their own and which Dr. Ainslie explains in his lectures so lucidly—the union of the divided church. God hasten the day when his followers may all be one." Bishop C. P. Anderson, Diocese of Chicago, writes: "I am captivated by the spirit and temper of the lectures." *The Evangelical Messenger,* Cleveland, Ohio, says: "It is the strongest and ablest defense of the history of the Disciples we have ever read." *The Methodist Protestant,* Baltimore, Md., says: "It is a strong and noble plea for union upon the broadest basis of truth and righteousness. It is full of striking historical facts and so arranged and interpreted as to support the lecturer's position with illuminating and convincing power." Rev. John C. Carlile, Minister Folkestone Baptist Church, London, England, writes: "I was glad to read it and in the main

agree with it. I am wondering what is the actual difference between Baptist Churches such as that to which I am minister and the Disciples. Of course I know the difference is in theory, but it seems in actual working we are so close akin that we ought to come nearer."

Bishop D. S. Tuttle, Diocese of Missouri, St. Louis, writes: "I have read it with much pleasure. Valuable information is embodied in it and a considerate kindly spirit of Christian charity breathing through it is in every way most admirable." Bishop E. R. Hendrix, Kansas City, Mo., writes: "I have read Dr. Ainslie's lectures with both pleasure and profit. It shows how all unconsciously the head of the church has been leading us in the path that has opened out into a great Federal Council of the Churches of Christ in America, in the councils of which the Disciples have had so honorable a part from the beginning. We must acknowledge that the rapid growth of the Disciples shows at once the influence of other churches and how largely it has influenced other churches. Dr. Ainslie has done a worthy service in the preparation and publication of this excellent and instructive work."

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is the secretary of the Christian Unity Foundation of the Protestant Episcopal Church, 143 E. 37th Street, New York, and is a very active worker in the cause of Christian Union.

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The Reverend John R. Brown, D. D.,

during his university work, was a member of Henry Drummond's class of personal workers in Edinburgh. He is now minister of the First Baptist Church, Bridgeport, Conn., having served in other leading pulpits of that communion.

The Reverend Carey E. Morgan

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Third Year | JANUARY, 1914 | Vol. III, No. XI

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

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The Federal Unity of the Churches as Related to the Movement for Christian Unity. CHARLES S. MACFARLAND

The Unity of the Baptists and Disciples HENRY C. ARMSTRONG

Letters to the Editor

New Books Reviewed

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The CHRISTIAN UNION QUARTERLY is a servant for the whole church. From its first issue in 1911 several communions have been represented by special articles in every number. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of the open sore of unchristian divisions. Its readers are in every Christian communion. The Disciples of Christ, by whose generosity this journal is published, arose in the Presbyterian household in the nineteenth century out of a desire for freedom in the practice of catholicity in religion. Their first mission is to bear peace and good will to every Christian communion, always pleading for the union of the entire Church of Christ, that the world may believe that our Heavenly Father did send Jesus Christ into the world as its Lord and Saviour.

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The Commission does not hold itself responsible for the opinions expressed in this journal.

The Council on Christian Union is composed of those Christians who are definitely interested in the union of the divided Church of Christ. Application for membership may be made to the President of the Commission.

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THE CHRISTIAN UNION QUARTERLY

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WHY?

In a recent letter from a physician who has been for twenty-three years in the China Inland Mission, he writes, "The heathen often say to me, 'You all say it is the same Jesus, the same doctrine, then why are you so many different Churches?'" Who can answer the question? "Why?" becomes an interrogation of heart-searching power. The Apostles could not divide. They were too close to the Cross. We are so far away from the Cross that divisions do not look as scandalous to us as they would have looked had the Apostles divided. They had as much right to division, if there be any right at all, as we have in this day, but their oneness gave power to Christianity. Out of the united Church of the first centuries Christianity got its foothold and has continued in its march across the centuries, though sometimes wounded and scandalously divided.

Why is American Protestantism divided? It cannot be baptism, for the pedo-baptist household is no closer together, with their common baptism, than those households that practice immersion. It cannot be the order of the ministry, for the non-episcopal Churches, with their common ordination, are no closer together than those Churches of episcopal orders. It cannot be Church government, for those Churches that practice the congregational system are no closer together than those that practice the presbyterial or episcopal system. It is not the question of creedal subscription, for some of those Churches that have the same creed are farthest apart. These things are often mentioned as obstacles. If, then, they are not obstacles, why are they mentioned as obstacles? To this the answer is very simple. They are convenient fortresses behind which sectarianism hides. Espousing any of these causes either

pro or con, to many has a ring of loyalty which is sometimes called religion. Sectarianism has marched forth in all sorts of garments and under all kinds of banners and kicked up a lot of fuss, without having in her companionship the religion of Him who said, "By this shall all men know that ye are my disciples if ye have love one to another."

What answer could the Baptists and Disciples give to a heathen Chinaman why they are separate bodies? What answer could the Presbyterians and Disciples give why they are separate bodies? What answer could the Northern and Southern Methodists give to a heathen Chinaman why they are separate bodies? or what answer could the Northern and Southern Baptists give or the Northern and Southern Presbyterians give? What answer really could any Protestant Church give to a dying world why we are divided and practicing an unbrotherliness that is seen around the world from Hong Kong to London?

To say that our Church governments differ or our ideas of ordination differ or our conception of baptism differs would perhaps be a satisfactory answer if we were painting a house or building a railroad, or something of that sort, but never in the face of a dying world for which Jesus Christ died. What communion is willing to face the answer to this question—"Why?"

More important than all the issues that have been marshalled forth as the denominational stock of this communion and the other communion is the issue of a lost world. Out of the quickening faith of the Church these wrongs will be righted. A new spirit is filling the hearts of many in all communions. Separation is death; co-operation is life. When the Church—my Church, your Church and every other Church—shall see the programme of God for the redemption of a lost world, we will not be slow to stand at our post, however costly may be the stand, for we will remember that the principle of the apostolic days was, "The love of Christ constraineth us." These are days when we are dealing in big undertakings. National and international movements are the order of these times. Denominational shibboleths belong in the yesterday. It is a world problem that faces us. Whether our denominational tenets survive or fall, is a matter of secondary importance. The great question is whether God shall be vindicated, whether the programme of Christ shall be executed, whether a lost world shall be saved. Only a united Church can answer with satisfaction these questions.

HOW CHRISTIAN UNION WORKS IN NANKING

BY PRESIDENT A. J. BOWEN

Modern Christian men who are becoming more and more vitally interested in the real uplift of humanity and in the winning of mankind to Jesus Christ, are less concerned than formerly in theological beliefs and in Church differences. The chief question that arises in their minds concerning a Church or an organization or a doctrine is: Is it adequately and efficiently performing its function? Is it doing the work for which it expends money? This is only another way of saying that they are more concerned with securing the proper results of Christian work than with theoretical views about what *ought* to result from orthodox beliefs.

Hence as a more effective method of adequately meeting the modern demands and the unprecedented opportunities for the Church in China, they are making possible Christian union. And when it is tried, they wish to know if it works. The following is a brief attempt to answer that queston for one union undertaking that has been in operation nearly four years.

The success of Christian work, at least, depends in a large measure, in the first place, upon the amount of unselfishness and of sacrifice behind it; and in the second place upon the forces and means available and how they are utilized and made to serve the purpose in view. With ideals and motives that are worth while and big enough, combined with consecration and common sense, satisfactory results are liable to be obtained.

Judged by these standards the union work in Nanking has the proper start. Three Churches that had been doing higher educational work in Nanking for nearly twenty years, and five missions that had been doing separate and independent theological teaching, on their own initiative, voluntarily gave up their own independent existence and merged their property and their resources. The Missions and Home boards concerned gave up their direct control and delegated that control and management to union boards.

Increased efficiency, greater economy, a better example of the united Body of Christ to the non-Christian Chinese, while sufficient reasons for union, were not the main ones. A far larger motive swayed the minds of those effecting this union. They looked at past history. They

looked at present conditions in China and in Japan. Chinese ideals of education have always been higher than those of Japan, and Japan has in a brief generation developed and put into operation a system of education that compares favorably with that of Germany or of the United States. She has developed Government and private Universities that in equipment, in number and training of professors, in annual expenditure and relative standing of graduates, will compare favorably with the universities of the world. Moreover, they saw that no single Church in Japan had developed an educational work that compelled attention on the part of the government or had any great influence upon education—that Christian education in Japan was, in the larger way, a negligible quantity. On the denominational basis it seemed that much the same would result in China. The vision was present of an institution that would be so effective educationally, so broad in its scope, so in harmony and in sympathy with China's developing institutions and new life, so strong in a virile and essential morality, and in developing real leaders of the highest character that it would mould Chinese life. Singly the prospect of realizing these ideals was remote; unitedly they became an inspiring possibility—and are becoming more and more so. We believe that these union institutions, with several Churches behind them, will not only be able to compare with government institutions, but will also be models that shall have a very potent influence in shaping government education. Through the strong Christian leaders they develop they will help turn the tide of thinking and of life from the materialistic and agnostic basis that Western education and Western civilization alone bring to the Orient. Here is an objective big enough, and ideal compelling enough, to enable us to disregard minor differences, to swallow up denominational pride. The problem before the missionaries in China is not to win a few or many converts; is not to educate the Chinese in Western and modern ways—they themselves will do that, and without help,—the real problem is to win the nation to Christ. To so present Christianity that it will mould and shape the now plastic civilization; to make Christianity stand forth as the center and life of Western civilization. Never before in the history of the Church has such a magnificent and such an encouraging possibility of doing these very things faced it as now in China.

This much on the ideas behind these union movements in China needs to be said in order to appreciate their significance. Now, how do they work? An outline of developments during the past year will sufficiently answer that question.

The union started with three Churches doing only preparatory and

college work. About a year after this union took place the East China Union Medical College was formed by seven American societies engaged in medical work in East Central China. After a careful study of the field they chose Nanking as their center. This Medical College, while it included the three societies that formed the original union, was entirely separate in organization and control. During the past year, however, it has become a Department of the University, under our Board of Trustees and Managers, to both of which bodies additional representatives were added. Moreover, the Church Missionary Society (English) with a strong Medical School at Hangchow in the Chekiang Province, 300 miles Southeast of Nanking, has affiliated that institution with our Medical Department. They send their students to Nanking for the first three years of their medical course and provide one physician and his residence. Their students then may take the remaining two years of clinical work at Hangchow, the local Mission providing all the teaching, maintaining our standards and the students taking our examinations and degrees. The Yale Mission in Hunan, 700 miles Southwest, is considering the same sort of affiliation.

During the past year a Teacher's Training and Normal Department was started, with its separate practice school entirely under its control. It begins its second year with two additional teachers, Chinese, who were sent by the University to our government Normal School in the Philippines for special training in preparation for this work in Nanking.

Upon the unanimous request of twenty-seven different societies that conducted a temporary Language School for New Missionaries in Shanghai in the winter of 1911, the University opened, as a department, the Language and Missionary Training School, for new missionaries. Fifty were in attendance this past year, Oct. 15, 1912, to June 3, 1913, studying the Mandarin language (spoken by nearly 300,000,000 people). Its success has only emphasized the urgent need of such a department, and steps are being taken to properly house its students and enlarge the scope of its work.

Relief work for famine sufferers in and about Nanking in the winter of 1911 was undertaken by Prof. Joseph Bailie of the University. During the next year this developed into his securing nearly 1,000 acres of land on Purple Mountain, just outside the city, where famine sufferers were employed in setting out and cultivating tens of thousands of all kinds of trees, forest, fruit and shrubbery. All of this, together with the planting of many kinds of grains and seeds, is in the nature of experimentation. It is hoped not only to improve the quality of grains

grown in that part of China, but also demonstrate that hill and mountain land can be covered with forests and made productive.

Along with this work Mr. Bailie and his Chinese committee has steadily pushed the colonization idea, that is, to get these famine refugees settled upon some of the vast areas of vacant land, make this land productive, and at the same time relieve permanently the over population and constant suffering in the districts subject to periodic floods. This past summer the government and gentry of Lai An Hsien, 30 miles north of Nanking, have granted the Colonization Association a tract of nearly 10,000 acres of this uncultivated land. This, together with the experimental work on Purple Mountain, the University hopes will develop into a well organized agricultural department.

The Baptist Church (Northern) has recently decided to enter the University in all its departments (it is now in the Medical Department and the Language School) on the basis of the original three missions, namely, $40,000 in property or funds; support of four teachers, and an annual grant of $3,000 for maintenance.

The Nanking Bible Training and Theological School, while as yet under separate management, works in the closest relationship to the University. Five different missions are in this union, and seven others are associated in the work.

Moreover, this Union University is being instrumental in unifying all of the educational work of the four provinces that constitute its field. Standard and uniform courses of study for primary and secondary schools and the colleges for the four provinces, with Nanking as the University center, are being worked out. The plan is in this region to develop a *system* of education that will not only be uniform throughout but that will have not a little influence as a *model* upon the developing government system.

Now, these are some of the outstanding results that have been made possible by union. Many of the things now accomplished facts, many others as yet only being worked out, would not even have occurred to an institution conducted by one church. The uniting of forces and resources has wonderfully enlarged the possibilities for service and has also greatly enlarged our ideas and ideals.

Again, a better grade of education is already noticeable. Preparatory and college standards are such as to enable the regents of New York to grant our B. A. degrees.

And with it all a positive and aggressive type of Christianity is possible, as is witnessed by special meetings last winter led by the faculty,

during which some seventy students accepted Christ, among whom were the strongest men in the College department. Every man in the Medical department is a Christian, and eighty per cent of those in the College courses.

All that has been said as to the developments actually resulting and made possible from union in this center of Nanking, could be said of the union work in Peking, in Weihsien in the Shantung province; in Chentu in far off West China, and in Foochow and in Canton in South China. Wherever union work has been tried it is successful and is growing. Chinese sentiment and active support is behind all this union movement, and this means much for the future, not only of such educational work, but also for the future Church in China.

It is not likely that Presbyterian and Disciple and Methodist and Baptist, etc., young men who have met shoulder to shoulder through four or more years of student life, when they get out of college and are building up the indigenous Chinese Church, will be largely influenced by the narrow, sectarian prejudices that have made so much unpleasant Church history in Western lands. If union work in China should have only *this* result, as it unquestionably will, it would be sufficient argument for this kind of missionary work.

Nanking, China. A. J. Bowen.

A PRAYER

BLESSED God, out of Thy heart, Thou hast taught me kindness, friendship and love. I have gotten Thy messages from the crowded centres of the city's poor and from the freshness of the harvest fields. The thousand things of kindness I see around me are parts of heaven that Thou hast scattered on the earth. Even out of the crushed grain of the harvest field, I see the broken heart of my Redeemer, for He said, "This bread is my body." Surely He is my Kinsman and already he endows me with His wealth of kindness, confidence and trust—those fadeless riches that alone satisfy the tastes of my soul. Amen.

ARE DENOMINATIONAL JOURNALS A HELP OR HINDRANCE TO CHRISTIAN UNION?

BY THE REVEREND ROBERT GRAHAM FRANK

This question, on which the editor of the *Christian Union Quarterly* has asked me to write, may be answered in either of two ways. It may be said that denominational papers, like everything else denominational, are hindrances to Christian union, and it may also be said that denominational papers may be and that some of them actually have been helpers toward union.

In so far as denominational journals are narrow, sectarian, and unchristian in spirit and utterance, they are hindrances to that breadth of vision and largeness of sympathy which are essential to the ultimate union of the Church. And, on the other hand, in so far as they are broad, unsectarian, and Christian in spirit and utterance, they are among the most powerful forces which make for union.

There are denominational papers and denominational papers! Some of them are so dogmatic, so narrow, so wholly sectarian that nothing appears in their columns either editorially or as correspondence but what bears the denominational brand and is meant to contribute to the strengthening of the denominational spirit. Such papers make but a small contribution to real, vital Christianity. They make no contribution to the higher forms of Christian life which manifest themselves in a growing unity of spirit and life. The sooner we learn not to expect anything but sectarian narrowness and unchristian wrangling over matters of no consequence from such journals, the sooner we will cease to vex our souls about them. "Do men gather grapes of thorns"?

On the other hand, there are denominational journals, which while loyal to the peculiar emphasis which their respective communions place on Christian doctrine and life, are yet in vital sympathy with the life and work of the whole kingdom of God. Such journals may be powerful agencies in bringing in the new day when the prayer of our Lord for the union of His people may be answered. I wish to mention some things which religious journals of the latter type may do to help bring about this union.

In the first place, they can keep their readers informed concerning what is going on in the Kingdom beyond the borders of their own communion. Many of the members of any religious body read only the

papers published under the auspices of that body. Unless these papers do something more than report what is being done by their own people, those who read them will soon come to believe that all that is being done for the advancement of the Kingdom is being done by their own Churches. Many Christians can recall what a revelation it was to them when they first read the Church papers of other communions and for the first time learned that there were other workers in the Lord's vineyard besides those whose work had been reported in their own religious journals. "Others have labored" and are now laboring. Great and splendid things are being done for the glory of our God and the salvation of our fellow-men by those who do not live within our denominational domain. The denominational paper that reports only the labors of its own people and says nothing of the labors of others is not only forgetting the Scriptural injunction, "look not each of you to his own things, but each of you also to the things of others," but it is also withholding from its readers one of the surest cures for denominational littleness and sectarian self-satisfaction. "We are laborers together under God," might make a good heading for a page devoted to an appreciative record and interpretation of what is being done by those of other communions.

Another service which a denominational paper may render in the interest of union is the cultivation in the minds and hearts and lives of its readers of those fundamental Christian virtues which must underlie and be a formative part of the ultimate union of God's people. What the final form or the intermediate processes of Christian union will be, we may not know, but we may be sure that union is to come not by each Church giving up certain things so much as by each Church giving to the united Church the ripest, richest fruits of its life and work. What each Church will need to abandon in order to bring about union is not half so important a matter as what each will have of Christian maturity to contribute to the Church when it attains its unity. The denominational papers of the better type can and many of them do cultivate in the lives of their readers those virtues and graces of mind and heart and life which will not need to be abandoned in the interest of union. If the union of the Church waits on the Christianization of the membership of the various Churches, the denominational paper that puts the emphasis on the real fundamentals of Christianity instead of on some denominational segments of more or less importance will be helping mightily toward union. If the Church should come to be one in Christ to-morrow, what would be the particular contribution of each Church to the life of the united Church? Such a question brings us face to

face with the utter insignificance of much of that on which such untiring emphasis is so often placed. A denominational paper may be loyal to its own people and at the same time prepare them for membership in the united Church by emphasizing the real fundamentals in Christian teaching and Christian living. Unless it does this, it is apt to shrivel the souls of its subscribers by its withering littleness of spirit.

Again, our religious journals may give encouragement to the pioneers who are actually bringing about union in their respective local fields of work. We are sometimes led to wonder whether or not we really desire union! When it begins to come, there are always those who brand it as counterfeit, saying, "this is not the kind of union we want," and there are usually those who in the supposed interest of what they regard as real union do what they can to retard the progress of those intermediate steps which must be taken before the final goal can be reached. If Christian union ever comes, it will come by Christians in local communities learning to know and love one another until nothing but union will satisfy their hearts. There is a place of large usefulness for conferences, committees, discussions and friendly exchange of views, but the final scene of the union of Christendom will be in the thousands of local fields where Christians of various names live and work together.

From a recent editorial in *The British Weekly* we take the following: "Nor are we much impressed by the proposal that great conferences should be held to discuss the subject. The conference habit is, we are persuaded, a token of disease. Men are everywhere falling into the notion that the discussing of how a thing is to be done is quite as important as the doing of it. It is the doing that matters. It is possible that some kind of stimulus, and even of suggestion, may be occasionally derived from conferences or from reading reports of conferences. But in the vast majority of cases a man will find in his own heart and in his own Bible more wisdom than in any multitude of counsellors." These are wise words. It is not a thing wholly unknown for a denominational paper, while pleading loudly for union, to discourage an approach to union in a given community. We need to be cured of what a British editor recently called "the lust for talk"! We need to be given encouragement to practice Christian union.

"We know the paths wherein our feet should press,
Across our hearts are written Thy decrees.
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed!"

These are three things, and there are many others, which the religious press may do in the interest of Christian union.

Liberty, Mo. Robert Graham Frank.

A PRAYER

HEAR me, O Thou Commander of courage; look upon my weakness. I cannot attain Thy heights, except Thou wilt take me into Thy covenant of pity and power. Conquest belongs to Thee, and Thy absolute conquest of me is the purpose of my entering into Thy sanctuary. My soul feels purer when I have breathed Thy holiness and in my worship before Thee, my heart is the censer swung by Thy hands, and my thanksgiving and obedience make the incense of a sweet smell unto Thee. Only when I knew that I loved Thee, did I possess joy, and my heart was never safe until I was hid in the fortress of Thy love, but tasks, disappointments, trials, vexations, heart battles—these have so hedged me in that to look above is my only confidence, and out of Thy calmness has come my peace. Amen.

THE FEDERAL UNITY OF THE CHURCHES AS RELATED TO THE MOVEMENT FOR CHRISTIAN UNITY

BY THE REVEREND CHARLES S. MACFARLAND, PH. D.

Federal unity is simple co-operation in the common task without reference to questions of faith or order. This is not to say that it is not without its limitations, but these seem to be determined by what can best be called the evangelical spirit and faith. It is an effort to adjust autonomy to corporate action, individuality to social solidarity, personal liberty to social adaptation.

It avoids the unity of uniformity as represented in the hierarchy at Rome. It also avoids a divisive diversity in denominationalism. It is an attempt to strike a balance between the two principles of progress, diversity and unity. Its definition of freedom includes the highest human freedom which we can possess, the freedom to give up our freedom for the sake of a common cause.

It admits that we may acknowledge that we are all of Christ without forgetting that in our intellectual expression of truth we may still be of Apollos or Cephas. It clearly recognizes that the history of denominationalism has clearly revealed the severe truth of the word of Jesus, "He that saveth his life shall lose it." It prophesies that Christian unity will also reveal the truth of Jesus' word, "He that loseth his life for my sake and the gospel's shall find it."

Modern psychology teaches us that thought does not necessarily precede feeling and action, but that any one of these three elements may be primary to the others in point of time. Federal unity does not attempt unity or uniformity of thought as a necessary precedent to unity and co-operation in action and service. It is pragmatism as applied to the movement for Christian unity. It is in the nature of the case sympathetic with Christian unity commissions and world conferences on faith and order. It proceeds, however, upon the assumption that co-operation in those things which we already have in common is likely to precede the unity which looks toward uniformity. It assumes that the fellowship inspired by common service and the faith and trust engendered by united action in a common cause and against a common enemy is essential to any more inclusive expression of Christian unity.

Federal unity is not something to be created. It simply has to be discovered and interpreted. It is something that we already have. We

need simply to avail ourselves of it and exercise it. There are those who feel that the federation movement among the Churches is harmful because it may stand in the way of an ultimate unity of faith and order. This is a proposition which can be stated in philosophic terms in a way to appear credible. It violates, however, the common experience of human nature. It assumes that men must think things out together and arrive at a common intellectual expression before they can serve and act together, before they can enter into mutual compacts of trust and faith; but this is not the way of our ordinary human experience.

Federal unity has its limitations. It will not bring about Christian unity by one fell swoop, by one all-inclusive movement. It assumes that such an all-inclusive movement will be preceded by the coming together of groups. It begins with one of the larger of these groups, the Protestant Churches which are evangelical. The federation movement arose, not as the result of philosophic thinking, but as the result of a condition which confronted the Christian Churches and which could not wait for philosophical or theological or ecclesiastical adjustment. It recognized that the worst of our modern wastes was the waste of our moral powers, our finer emotions, and our religious enthusiasms and that this waste was caused largely through sectarian division, denominational rivalry and unrestrained caprice deluding itself as a religious loyalty.

Surveying the field of home missions, it was discovered that, like the intrepid discoverers in the Antarctic Seas, religious enterprise was perishing within the reach of plenty because it was not social and co-operative. Clamoring voices were coming back from the missionaries on the foreign field, telling us that the heathen could not understand so many tongues and the coming of these divisive apostles did not look like the approach of those who really loved the heathen when, as it seemed, they did not love each other.

Our evangelistic movements were begun and carried on for a week or two with an effective unity of action, but because there was no permanent bond of unity, the Churches afterwards fell apart a little further sometimes than they were before. The age had become a migratory one and our population was drifting from place to place by the necessities of industry, and because we had no provision for shepherding the sheep, that left one fold for another, they went wandering about just outside some other fold.

As in our mission fields, so in our cities, one section was socially decaying and religiously dying because it had no Churches other than a few paltry missions, while other sections of the city were dying of

a surfeit of Churches. It was becoming clear that our rural problem went back to the country Church and that the difficulty with the country Church was that of religious disintegration.

Over against these divided and oftentimes conflicting forces we witnessed the problems of the new social order. The foes of that order were all united and the divided Churches were facing federated vice, federated saloons, united political corruption, co-operative human exploitation and these all bound together in one great federation of commercialized iniquity. Labor was federated. Capital was federated. They were girded for the conflict and were awaiting the voice of the Church. Problems of social justice were piteously beseeching and we stood with shame on our faces, bewildered and confused because our divided spiritual authority was not equal to our human sympathy. We saw that, because of the divided moral forces of the Church, we were losing our civic virtue, our Sabbath, our temperate ways as well as our temperance laws, our sons, our daughters. The rich were leaving us for their degrading revelries and the poor were leaving us because we had not moral power enough to restrain an industry that devoured widows' houses and bound heavy burdens upon the people grievous to be borne.

We had prayed God to give us access to the heathen and He did so by opening our doors inward. The immigrant gathered the sense of our American patriotism before we allowed him to become a citizen. He learned our language, became a part of our united democracy. He gathered up everything except our religious impulse. Here he met centrifugal forces which repelled and not a centripetal force which would have been an irresistible attraction. Our ministers, instead of bringing the forces of their Churches together, were simply bringing themselves together to discuss the authorship of the fourth Gospel perhaps, or to question as to the number of Isaiahs, when as a matter of fact they have never sufficiently impressed the political corrupters of their cities with the fact that there was even one Isaiah.

As we faced our social problems we could not discover that there were any Methodist Episcopal saloons, or Presbyterian child labor, or Congregational sweat shops, Baptist vice or Disciples Tammany Halls. Our mature thought revealed to us that evangelism and social service are not only inseparable now and forever, but are one and the same and that the words of our evangelistic message, "God," "sin," "judgment," and "redemption," are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. It became clear that it was no less

holy for ten united Churches in a city to crush out a den of vice than for one Church to regenerate a vicious man.

Federal unity simply asked the question, Why are we not united as we face these common problems and these common tasks? The evangelical Churches were like the man in the wedding garment, when they sought to answer, they were speechless. It has been said that federal unity is opportunism, and this is probably true. It is willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, trust in each other, uphold one another and fight the common foe of the sin of the world with a common love for the Master of mankind and for mankind.

The coming together in this form of unity was simple. We soon discovered that almost any conference, made up of men brought together from many denominations to face a common task, was absolutely harmonious and that it was only when men and women of one denomination got together that there was any serious division. A mutual acquaintance between the thirty constituent bodies of the Federal Council makes it clear that the differentiation and distance between the two remotest of these bodies are much less than the variance between the two wings of any one of them. Federal unity says to each of its thirty constituent bodies, "You can trust the other twenty-nine enough to unite with them upon our common work."

For all the movements towards Christian unity, our Christian Unity Foundations, our proposed Conference on Faith and Order, our Christian Union Commissions, we should have the profoundest sympathy and should feel the largest hope. Must not, however, the things which they seek be preceded by a unity of action and service which is founded upon simple, mutual faith and trust?

New York City. Charles S. Macfarland.

THE UNITY OF THE BAPTISTS AND DISCIPLES

BY THE REVEREND HENRY C. ARMSTRONG

If the Churches of Christendom are to enter the United Church of the Future two by two, the Baptists and Disciples will certainly go in together. They belong unmistakably to the same family and species. So obvious are their common properties and attributes that a person not well acquainted with both finds it difficult to distinguish the one from the other. To the Disciple minister of the eastern coast, where the Disciples are not so well known as the Baptists, this circumstance presents a real problem. He finds it his task repeatedly and continually to explain to the people on whom he urges his mission why and wherein the church which he represents is not a Baptist Church. When he has succeeded in making apparent whatever difference he believes to exist he has still the more difficult task of showing that the difference is in any wise so essential and vital as to justify division and make distinction necessary. This matter is happily illustrated by an incident which occurred during a recent religious canvass of the city of Baltimore. One lady in filling out the solicitor's card stated that she and her family were members of the Christian (Baptist) Church. She was a Disciple and meant simply that the church to which she belonged would be at once identified by its likeness to the Baptist Church.

So fundamental is this likeness and so indicative of the essential unity of these two bodies that the late Professor George P. Fisher, in the earlier edition of his excellent book, the "History of the Christian Church," gave to the Disciples the name and description of "Campbellite Baptist." In this circumstance the Disciples were called "Campbellite" because of the prominent and acknowledged leadership of Thomas and Alexander Campbell, and were called "Baptist" because of the early relation of the Baptists and Disciples, and because to the trained student of Church History and Polity the principles and practices of the two communions appear so essentially alike as to require their classification together.

These circumstances bear true testimony. The major ground occupied by the Baptists and Disciples is common ground. Their agreements are far more and far greater than their disagreements. Their unity is far more essential than their difference. They are, in fact, in all the cardinal concerns of the Kingdom one people; one in doctrine, one in polity, and one in purpose. If they advance in separate companies

they are nevertheless one host; "one body and one Spirit, called in one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But to each is grace given according to the measure of the gift of Christ."

A brief comparison of what may be called the "theological positions" of the two communions will serve in a very emphatic way to bring to light their essential unity in the basic things of faith and practice. Baptists and Disciples must certainly be in most fundamental accord in the belief and exposition of the great evangelical doctrines of our holy religion, for both are intentionally and avowedly evangelical to the uttermost. Each is a people "of, by and for," "the gospel." Both put great emphasis on the preaching of the evangel, and both conceive the true office and method of preaching to be the proclamation and exposition of the saving deeds and doctrines of Christ Jesus as contained in the Holy Scriptures. Both peoples are characterized by a wholesome relish for sound doctrine. Doctrinal preaching has never gone out of fashion in their pulpits. Nevertheless doctrine is not the end of their preaching, but is the means to the end, which is the conversion of men and women. Evangelism is the prevailing note and purpose of their pulpits. Being thus evangelistic, Baptists and Disciples are naturally fervently missionary. Both regard the world as lost, and both believe that Christ is the world's only Saviour, and that Christianity is the one and only religion in the world divinely able to save to the uttermost. Therefore it is the basic conviction of both that the salvation of people of America, of Europe, of Asia, of Africa, and of the islands of the sea waits and depends on the world-wide propagation of the Christian faith. Christian missions is therefore the supreme issue of the Kingdom of Heaven.

It is proper in this connection to say that Baptists and Disciples hold the same conception of sin and of salvation. These words have for both the same old-fashioned meanings that they have always had for those to whom sin is a reality and a power, and to whom salvation is a vital fact and a genuine experience. Therefore in the matter of evangelism and missions Baptists and Disciples are exceedingly zealous. As in this, so in all other evangelical matters, Baptists and Disciples are in perfect harmony with one another and with all other evangelical Christians. Like all other evangelicals they believe and preach the divinity and deity of Christ, the incarnation and virgin birth of our Lord, the atonement, the resurrection, and the coronation and reign of the living Saviour. Both believe in the Holy Trinity, Father, Son, and Holy Spirit. Both believe in the inspiration and

sufficiency of the Holy Scriptures. Both believe in the forgiveness of sins, in the resurrection of the dead, and in the life eternal. Both believe in the Church universal, in the fatherhood of God, and in the brotherhood of men. Concerning these and all the fundamental doctrines of the Church and faith universal Baptists and Disciples are totally of one mind and heart. Unity of thought and conviction concerning these things is just as real and perfect between Baptists and Disciples as among Baptists or among Disciples. "In the unity of the faith" Baptists and Disciples are one.

That these two bodies should be found to be in perfect agreement concerning the elemental and basic truths of the Kingdom is, of course, no matter of surprise. One can hardly see how they could be otherwise than agreed concerning those things on which all Christians think substantially alike. Concerning those more distinctive principles, however, which enter into the body of belief one would expect to find differences. The very fact of separate denominational organization would seem to imply separative ideas and ideals. Such ideas and ideals indeed there are, but they are the very matters in which the unity of the Baptists and Disciples comes to its climax. The distinctive principles and practices which tend most to separate Baptists from other denominations, and which tend most to separate Disciples from others are the very principles and practices which tend most to draw Baptists and Disciples together. In the things wherein they are most unlike others they are most like each other.

That is to say, both peoples are inspired by the same ideals of religion and piety, and both hold the same conception of the Church and all that pertains to its origin, history, organization, and work. Both regard the Church as a divine institution founded by the Lord Himself and commissioned with a divine mission. To both alike the Church is the "pillar and ground of truth," the "Body and Bride of Christ." This ideal they hold in common with all other believers, but the ideal which both cherish and which especially unites them is that of the democracy of the Church. To both the Church is the community of the Saints, an institution "of, by and for, the people." Both believe that a true Christian Church is found wherever believers maintain the pure worship of God and the preaching of the pure Gospel of Christ. Both insist that the Church is fundamentally a pure democracy. A recent Baptist writer says: "Indeed, the Church is the only pure democracy in the world. There is no disbarment of franchise on account of race, education, wealth, age or sex. In Christ Jesus there is neither Jew nor Greek, barbarian, bond nor free, man nor woman. All are equal

fellow-citizens and the majority rules. It is 'of the people, by the people, and for the people.' This democracy receives and dismisses its members, chooses or deposes its officers and manages its own affairs." Likewise Alexander Campbell wrote: "That institution which separates from the world and consociates the people of God into a peculiar community, having laws, ordinances, manners, and customs of its own, immediately derived from the Saviour of the world is called the Congregation or Church of the Lord. The true Christian Church is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah and only Saviour of men; and building themselves upon the foundation of Apostles and Prophets associate under the constitution which He Himself has granted and authorized in the New Testament, and are walking in His ordinances and commandments, and of none else."

The principle obvious in these two statements is one, namely, the Church is the assembly, congregation, or community of the redeemed in Christ. This principle of democracy involves three others fundamental with both Baptists and Disciples. First, the regenerate membership of the Church. The Church is the congregation of those who have been "born again," "begotten through the Gospel," the community of the regenerate. Second, the universal priesthood of all believers. All are equal fellow-citizens, heirs of God, kings and priests. Third, the entire separation of Church and State. The Church is a separate and independent institution with its own government, managing its own affairs according to the divine law and constitution, namely, the New Testament. Here we strike a note of special unity. In their attitude toward the New Testament Baptists and Disciples are exactly one. Both insist that the New Testament is the only rule of faith and practice of the Church. They accept the Scriptures of the Old Testament as just as true and truly inspired as those of the New Testament, but they hold that the Old Testament was given to be the law of Israel and of Israel only, and that the New Testament is the law and the only law of the Christian Church. Neither Baptists nor Disciples are under Moses, both are under Christ. With both, therefore, the supreme rule of faith and practice is the New Testament.

Concerning the offices and ordinances of the Church, Baptists and Disciples are just as much agreed as they are concerning the origin and constitution of the Church. They teach that in the organization of the Church there are two offices and only two, namely, elders (or bishops) and deacons. In both bodies the officers of the Church are elected from the membership by the direct vote of the congregation in which they are to hold office and their jurisdiction is confined to the one congrega-

tion by which they are chosen. Men are selected according to the qualifications set forth in the New Testament and are ordained to office by the laying on of hands and prayer, but this ordination carries with it no sacerdotal significance.

In neither body is there any division of the membership into clergy and laity. The ministry is a body of men chosen from the membership and set apart to the work of teaching and preaching. In both bodies the ministers are regularly elders. In this connection, however, there is one slight difference in practice. Among the Baptists the congregation usually has one elder, who is the minister, and a plurality of deacons who have charge of the affairs of the church other than the preaching and teaching and administration of the ordinances. Among the Disciples each congregation has usually not only a plurality of deacons charged with the temporalities of the Church, but also a plurality of elders, only one of whom is the minister or preacher but any of whom may participate in the preaching and teaching and who with the deacons make one body of servants and guardians of the Church. Except for this slight variation, the Baptists and Disciples are perfectly one in thought and practice concerning the organization and offices of the Church.

No less perfect is their agreement concerning the ordinances of the Church. Both teach that there are two and only two divinely appointed ordinances in the Church, namely, baptism and the Lord's Supper. Concerning baptism both peoples believe that Christian baptism is the immersion of believers, in water, in the name of the Father, Son, and Holy Spirit. Both deny that any form of baptism but immersion is regular and Scriptural, and both insist that none are proper candidates for baptism but those whose hearts the Holy Spirit has brought to faith and penitence and filled with a pure and holy affection for Jesus Christ. Thus both peoples exclude infants and unregenerate persons from the ordinance of baptism. Alexander Campbell taught that the action of baptism is immersion; the subjects of baptism are characters, not persons as such; and the design of baptism is to introduce the subject of it into the participation of the blessings of the death and resurrection of Christ, that is, into the enjoyment of the great common heritage of the community of the Redeemed, which is the Church. The same writer said further, "Baptism has no abstract efficacy." Much as they apparently emphasize the matter of baptism, neither Baptists nor Disciples believe in baptismal regeneration. With both it is an ordinance rather than a sacrament.

The one point concerning which Baptists and Disciples may be thought to differ in regard to baptism is its relation to the remission of

sins and to the salvation of the sinner. Disciples have been understood to teach that baptism is for the remission of sins and essential to salvation, while Baptists have been understood to deny that position. The truth is that when the position of each is properly understood this apparent difference is found to be not a contradiction of thought but simply a difference of point of view. Disciples do not teach that baptism alone is for the remission of sins, and that baptism is the one thing essential to salvation. Neither do Baptists teach that baptism has no Scriptural and logical place in the obedience and experience of the believer. Robert Milligan, long one of the ablest and most honored teachers among the Disciples, taught that baptism is for remission of sins only in the same general sense in which faith, penitence, obedience, and all else that the penitent does in response to the overtures of divine grace are for the remission of sins.

Moreover, Disciples do not date the remission of sins as subsequent to baptism nor do they locate it logically as consequent upon baptism. What they teach is that baptism completes the translation of the sinner from the power of darkness into the Kingdom of God and perfects the initiation of the believer into the Church of Christ. Baptism has a rightful place in the experience of the believer, but it is the whole experience of the believer that brings remission of sins and is essential to salvation. That Disciples have been saying "Baptism is essential to salvation," while Baptists have been saying "Salvation is essential to baptism," does not mean that they are contradicting each other concerning the matter of baptism. It simply means that Baptists are placing the emphasis on one syllable of the transaction, while Disciples place the emphasis on another syllable.

For this difference of emphasis there is a historical reason. The Baptist movement was one of the earliest currents of the Protestant Reformation which was a protest against the forensic and formal extremes and abuses then prevalent in the Church. The Baptists therefore rightly put the emphasis on the internal and spiritual as opposed to the external and juridical. The Disciples, on the other hand, arose in a time when religion was running to an emotional extreme and when there was a tendency to disassociate the religious experience from its Scriptural and logical basis. The Disciples placed the emphasis therefore on the Biblical conditions of salvation. Thus, while they seem to exalt the external requirements of salvation, they by no means minify the internal and spiritual aspects of the religious experience. Likewise the Baptists, while placing the major emphasis on the inner and spiritual, are by no means denying the proper importance of the outward and overt aspects of the evangelical obedience. When each un-

derstands the other, Baptists and Disciples will find themselves in perfect agreement on this point as on all others.

Concerning the Lord's Supper, Baptists and Disciples are in like fundamental agreement, both holding the views which are held by Protestant Christians generally. Both regard it as a most important and sacred institution to be duly observed in all congregations and diligently attended by all Christians. Both regard the Lord's Supper as a true and proper sacrament, that is, as "an outward sign having an inward spiritual grace ordained by the Lord Himself." Both believe in the spiritual efficacy of the institution and both are zealous for its proper observance, but both reject the doctrine of the sacramental efficacy of the particular elements used in the observance of the institution. Further than this neither people can be said to speculate. Both peoples are characterized by a practical turn of mind and their views of spiritual things are marked by an almost total absence of theory. Thus neither can be said to present a theory of the Lord's Supper, but in the general view of the matter each is in perfect accord with the other.

In the matter of practice, however, there is a point of difference. Among the Disciples the Lord's Supper is observed every Lord's Day, and the privilege of participation is unrestricted. Among the Baptists, on the other hand, the Lord's Supper is held at stated times not as often as every Sunday, and the privilege of communion is said to be restricted to those present "of the same faith and order." Undeniably here is something of a difference, but not such as cannot be overcome. Both peoples practice "close baptism" and "close church membership," therefore it would be in keeping with the general position of each for both to practice "close communion." On the other hand, one of the fundamental doctrines in the faith of each is that of individual responsibility, therefore there would be no inconsistency in the position of either if both practiced "open communion." Furthermore, unity does not exclude variation, nor is it necessary to union that all congregations shall perform the duties and ceremonies of religion in exactly the same manner. It is far more essential that all do whatsoever they do in the unity of the Spirit and in the Name of the One Lord. In this matter as in all others unity, if not already actual, is perfectly possible.

One other important matter there is concerning which some have thought that Baptists and Disciples do not believe alike, namely, the doctrine of the Holy Spirit. Disciples have been thought to make little or no place for the work of the Holy Spirit in the conversion and salvation of men and women, while in the Baptist view the work of the

Holy Spirit is the most essential thing. Here again the difference is more apparent than real, for the Disciples no less than the Baptists magnify the place and importance of the Holy Spirit in the divine work of saving men and women. They, like other evangelicals, believe in the divine personality and agency of the Holy Spirit. The Disciples have been taught by Robert Milligan and others of their teachers that the Holy Spirit carries on His work in three ways: First, in revealing to mankind the scheme of redemption and demonstrating its divine origin. Second, in turning sinners from darkness to light and from the power and dominion of Satan to God. Third, in comforting, sanctifying, and saving the saints. In other words, conversion and sanctification are wrought in men's hearts by the Holy Spirit.

In this matter, however, the Disciples are accustomed to a division of thought which may not seem essential to all, that is, Disciples conceive the work of the Holy Spirit in conversion to be mediate, that is, to be done regularly through divinely appointed means, such as providential circumstances, the testimony of Christians, and especially through the Word of God; while the work of the Holy Spirit in sanctification is conceived to be immediate, that is, wrought immediately upon the heart of the Christian without mediative means. Alexander Campbell wrote: "The Holy Spirit is the author of all our holiness; and in the struggle after victory over sin and temptation, helps our infirmities and comforts us by seasonably bringing to our remembrance the promises of Christ, and 'strengthens us with all might in the new or inner man.'" Again, "When through faith, repentance, and baptism, we have assumed Him as our rightful Sovereign, God, by His Holy Spirit, in answer to our prayers, works in us, and by us, and for us, all that is needful to our present, spiritual, and eternal salvation." Disciples do not mean that the Holy Spirit cannot exert direct and unmediated influence upon the hearts of the unsaved. Nor do they assert that the Holy Spirit never does so. What they believe is that the Holy Spirit is always and everywhere active in this two-fold way, saving and sanctifying, comforting and helping the children of men. Thus Baptists and Disciples are in fundamental agreement concerning this most important and blessed doctrine.

In the abstract Baptists and Disciples are one in all things. "One in hope, one in doctrine, one in charity." In the concrete, however, there seems to be division, because there is separation. They are two bodies with one mind and one spirit, separated by history and circumstances. One has come up in the line of march on the right side of the ark of the covenant. The other has come up in the line of march on the left side. That is history. Both have reached the Promised Land. There

is no reason why they should not now dwell together. Perhaps each has been so intent upon the occupation of its own inheritance that neither has been aware of the presence of the other. That is circumstance. It need not prevent them from saluting one another now. Let them become neighbors and friends. Let them give their sons and daughters to one another in marriage and unite their households into one family of God. Here is a case where union is eminently desirable and perfectly possible.

Here are two peoples occupying common ground and inspired by a common mission. This is perhaps the most essential thing of all—a common mission. A common purpose makes these two bodies most truly one. Baptists and Disciples are alike devoted to the promotion of what they conceive alike to be the pure religion of the New Testament. This is the stated mission of both peoples. A prominent Baptist has recently said, "Baptists do not attempt to adjust the New Testament to fit the people of the age, but it has been their aim and effort in every age to adjust the people to fit the New Testament." One of the leading Disciple journals takes for its motto, "We plead for the restoration of the New Testament Church, its doctrines, its ordinances, and its fruits." Here is conspicuous unity of mission. Baptists and Disciples believe the same things and are laboring for the same ends. They would find in union great strength. Their united testimony would make the truth they teach effectual. Their united labors would greatly hasten the achievement of their mission. The unity of the Baptists and Disciples is real and fundamental. Let them unite in the great tasks of the kingdom and join hands in the labors of the Church, and before they are aware, the Lord will join their hearts in a common affection and loyalty, and the two will be one. Henry C. Armstrong.

Baltimore, Md.

LETTERS TO THE EDITOR

UNITY MUST COME THROUGH REASON

To the Editor of The Christian Union Quarterly.

Dear Brother: With regard to the possibility of Christian Union, I have all faith in its possibility from one standpoint, but no faith from that of another. "The senses," said old Parmenides, "divide." Unity must come through reason. But that which unifies is life, not mere intellect. Forms, ceremonies, doctrinal statements, creeds, confessions of faith, dogmas, are to me essential elements of the religious life because the reason demands that an account be given of its belief. But because the mind cannot fully grasp the Infinite by way of any sort of formulation, whereas the good heart can express it in terms of service, which many cannot fully understand, the one must always be contingent, the other complete. Unity can never be found in the former, but must be in the latter. But men can agree to disagree, which is the highest form of agreement, when they see that those with whom they disagree are demonstrating that they bear within them the image of their Lord. Such people can be gentle in their intellectual divergences because they see that such things are small compared with the wealth of the loving heart. They see that life is infinitely richer than any possible expression of it in terms of words. It is this that constitutes the interpretation of Kant's statement that of good-will there can be no excess, and the words of Scripture, "out of the heart are the issues of life."

One of the sweetest experiences of all my life is the glory which has been added to many of my friends as I have seen them pass out of the intellectual stage of conception into that of the spiritual. I could name to you many whose patience, tenderness of heart, constancy of service, absorption in the lives of others, have lifted them to where their faces speak their worth and about whose heads I seem to see the halo with which the great artists adorn the saints. My experience further has taught me, especially my long connection with the Y. M. C. A. work, how men's differences dissolve away in a common service such as our Lord delighted to perform, and I have felt the great development of Christian unity in the affectionate regard in which people of different faiths hold each other. It has seemed to me, therefore, that there is a vaster measure of Christian unity in operation than we seem to think, and that the supreme cause of this development are the possibilities of inter-communication so wonderfully developed.

I have just returned from a week's sojourn in a little town of Western Pennsylvania, where was held a few days a Bible School in Religion, Missions and Philosophy. Here was Dr. John Watson, of Toronto, and Alexander Ormond, of Princeton, both of whose notable courses on the philosophy of religion tended to demonstrate that absolute reason and absolute ethics are identical. In the School of Missions we had Mr. Killie and Miss Hawes, of China, Presbyterians; Bishop and Mrs. Oldham, magnificent Methodists, and Dan Crawford, a Plymouth brother, from England, most remarkable for intellectual and spiritual insights, and no one could tell one from the other, so richly was the Christ life manifested in each one. And there was Hugh Black and John Thomas, of Liverpool, and Professor Robinson, of McCormack Theological Institute, and one after another of men such as they, and as I entered into communion with their thoughts, and strove to appreciate the spirit of their offerings, the petty things of life seemed to fade away, and a new heaven and a new earth appeared. But these men are doing God's work, not merely speculating. The petty distractions in any communion are a waste of spiritual power and a degradation of manhood.

F. Trundley.

Ohio University, Athens, Ohio.

PROVINCIALISM IS BECOMING COSMOPOLITANISM

To the Editor of The Christian Union Quarterly.

Dear Brother: Until reading the article by Dr. Brown in the last Quarterly, I did not realize that provincialism is such a beautiful quality. Always I had regarded provincialism as something quite local, narrow and illiberal. I now see that the whole territory of Christian thought and life is provincial except a little coast line with its barren sands, the dwellers thereon being unknown to me.

While provincialism is a *sine qua non* of all growth, be it individual or denominational, at a certain stage, there should come the time in the life, both of the individual and of the denomination, when this attribute is left behind, as the butterfly leaves its chrysalis shell.

I realize that the writer's conclusions may be honest convictions of many, and with all such we should be patient. Space is not available for discussion, but the conclusions to which all need to come most prayerfully, in my mind, are better put as follows:

1. Differences in all forms of worship must be regarded with all charity, but mostly need to be done away.
2. All denominational and sectarian history is to be appreciated as such.
3. The orders and sacraments of all churches should be reduced to a least common denominator as soon as possible.
4. Our defined evangelical position should be upon the broad and necessary fundamentals and brief as possible.
5. Amalgamation along all lines must be encouraged. Ecclesiastical loyalty in the new age is to be lost in loyalty to Christ.
6. The approaches will be tedious in the beginning, but of cumulative speed. Wrong steps will be righted, and more right steps will be taken.
7. Provincialism is becoming cosmopolitanism at the call of service. Let this be the rallying cry of us all. Never before has there been such an opportunity to make provincialism ashamed of itself. Let it weaken and lose itself in "the dawning of that Light which makes all things new."

My prayer for myself, for my friends in the ministry and for the whole Church is that we may all lose our provincialism, as I understand it, in the wider vision, the bigger task, the broader fellowship and the more fruitful service; led by His example, constrained by His love, and impelled by His Spirit, "that they all may be one." V. W. Blair.

North Tonawanda, N. Y.

UNGODLINESS THE GREATEST HINDRANCE TO CHRISTIAN UNION

To the Editor of The Christian Union Quarterly.

Dear Brother: I am deeply impressed with these words in the editorial in the last Quarterly: "The greatest hindrance to union today is ungodliness. . . . There is not a communion in Christendom that is not infected with this disease, some in one form and some in another, but in all there is an element of ungodliness that will poison the whole Church if it is not cured." I am fully convinced that a renewal of spiritual life is the great work demanding our attention in this century. F. M. Cummings.

Harrison, Ark.

NEW BOOKS REVIEWED

HISTORIC EPISCOPATE. BY ROBERT ELLIS THOMPSON, M. A., S. T. D., LL. D. Philadelphia: The Westminster Press. $1.50.

INASMUCH as the Protestant Episcopal Church has appointed a commission for a World Conference on Faith and Order, to which so many Christian communions are heartily responding, the question of the Historic Episcopate is a subject of first importance. Since the appearance of this book, the Protestant Episcopal Church has appointed a commission to investigate thoroughly the claims of the Historic Episcopate. This commission is composed of the leading scholars of that communion, and we shall wait with patience to hear the result of their investigation. We feel that each communion is better prepared to investigate its own claims, for it is always difficult for a person of one communion to write frankly and courteously of those tenets in another communion from which he dissents.

Dr. Thompson, in his book of three hundred and seventeen pages, traces the claims of the Historic Episcopate with a scholarship that commands attention and as fairly as anyone who holds to a dissenting position could be expected to do. Much valuable data is laid with marked clearness before the reader, from which one would conclude that the Protestant Episcopal Church is becoming more strict in its policy regarding apostolic ordination than characterized it in former years, in spite of the utterances of such men as the late Bishop Doane, of Albany, who said, "To approach the great Protestant Churches of the world with the statement that their ministries are unlawful, is to propose, not reunion, but absorption; not consideration, but contempt. If one may quote, not irreverently, the vulgar saying of the lamb and the lion lying down together with the lamb inside, it is just this and nothing more, and leaves us in an attitude of antagonism and isolation, which is perfectly hopeless and futile."

In the apostolic days there appears to have been two classes of officers in the local churches—bishops or presbyters, and deacons. In the middle of the second century, the local churches are found under the care of a single person, called a bishop, with the presbyters (no longer called bishops) and the deacons subordinate to him. Here is the point of controversy as to when, through whom, why this change took place, and whether it was in harmony with the teachings of our Lord and His Apostles?

Four theories have been put forth in modern times as to the origin of this monarchic episcopate by those who regard it as the normal order of the Christian Church. These are: (1) Richard Rothe, a German Lutheran theologian, seeks to find a meeting of the surviving Apostles and kinsmen of our Lord after the destruction of Jerusalem (A. D. 70), and they agreed upon such a monarchic episcopate as a link of communication between the Churches. But there is no record of any such meeting. (2) Bishop Lightfoot substitutes for the apostolic synod referred to, the activity of the Apostle John, who made Ephesus the centre of his later labors, and of whom Tertullian (A. D. 200) asserts that the order of bishops will be found to stand in John. (3) Dr. George Salmon thinks that it is possible that Paul anticipated John in this work in Asia and that he was the founder, and that Diotrephes of the Third Epistle of John was a Pauline bishop. (4) Dean Stanley and others, who do not insist on tracing the episcopacy back to the apostolic age, regard this evolution as a providential direction of the Church's development, and as possessing the authority which grows out of its inherent fitness to the needs of the Christian Church.

Dr. Thompson in his book begins with the New Testament age, noting especially our Lord's rebuke of the desire for pre-eminence in the Church which He was about to establish, and argues for the presbytery and deconate as the New Testament order for Church officers. He insists that the two terms *pres-*

buteros and *episcopos* are commonly rendered "presbyter" (or "elder") and "bishop" (or "overseer"). The term *episkopos* is found in the Septuagint Greek version of the Old Testament as rendering of *pakid* ("overseer") in several places. But the office of overseer, whether of the work upon the Temple or the various classes of officers, seems to have been obsolete in New Testament times and never to have had any such currency as did the title "elder." Clement, of Rome, however, seemed to think the position of overseer was foretold by Isaiah (60:17), of which he gives the rendering: "I will establish their overseers *(episkopous)* in righteousness, and their ministers *(diakonous)* in faith." The Greek source for this data, however, is affirmed by Dr. Thompson to be exceedingly scanty.

John Ruskin, while not always a first-rate authority in expounding the Scriptures, states rightly enough the apostolical conception of the bishop's pastoral office. In *Sesame and Lilies* he says, "Their office is not to rule, though it may be vigorously to exhort and rebuke; it is the king's office to rule; the bishop's to oversee the flock, to number it, sheep by sheep, to be ready to give full account of it. . . . Down that back street, Bill and Nancy knocking each other's teeth out! Does the bishop know all about it? Has he had his eye upon them? Can he circumstantially explain how Bill got into the habit of beating Nancy about the head? If he cannot, he is no bishop—he has sought to be at the helm instead of the masthead; he has no sight of things. 'Nay,' you say, 'it is not his duty to look after Bill on the back street. . . . That is not our idea of a bishop.' Perhaps not; but it was St. Paul's, and it was Milton's."

In discussing the literature of the sub-apostolic age, Dr. Thompson distinguishes between the plural episcopate of the first age and the monarchic episcopate which follows it. The documents of this period are: (1) *The Teachings of the Twelve Apostles;* (2) The *Shepherd* of Hermas of Rome; (3) The epistle of the Church in Rome to the Church in Corinth, which bears the name of Clement of Rome; (4) The Christian homily, known as "The Second Epistle of Clement;" (5) The epistle of Polycarp of Smyrna to the Church in Philippi; (6) The Syriac version of the Scriptures, called the Peschitto; (7) The first Apology of Justin the Martyr; (8) The epistles ascribed to Ignatius of Antioch.

The first seven in this group sustain the position of Dr. Thompson in his argument for the two orders; namely, presbytery and deconate.

Dr. Lightfoot says, "Though Clement has occasion to speak of the ministry as an institution of the Apostles, he mentions only two orders, and is silent about the episcopal office. He still uses the word 'bishop' in the older sense, in which it occurs in the apostolic writings as a synonym for 'presbyter.'"

Justin also maintains the presbyterial character of the Church order in Rome during the first half of the second century. But the Ignatian Epistles furnish the first evidence for the rise of the new order. The problem that these epistles present, as Dr. Lightfoot says, "is the most perplexing problem which confronts the student of early Church history." Dr. Harnack says, "Apart from the Epistles of Ignatius we do not possess a single witness of the existence of the monarchical episcopate so early as the time of Trajan and Hadrian." Although Ignatius in his epistles recognizes the three-fold order of the ministry, namely, bishops, presbyters and deacons, in no instance does he claim apostolic authority. The right of the monarchic episcopate is made to rest on the fitness of things and on a special revelation made to Ignatius. In fact, no writer before Cyprian speaks of the monarchic bishops as successors of the Apostles, and even he makes them rather the successors of Peter than of the Twelve.

Dr. Thompson traces the development from the senate or a plurality of officers to the monarch or a single officer called the Pope, and cites these authorities: Hegesippus (A. D. 156-189), Ireneus of Lyons (A. D. 177-189), Clement of Alexandria (A. D. 190-215), Tertullian of Carthage (A. D. 197-220), Cyprian of Carthage (A. D. 248-258), Dionysius of Alexandria (A. D. 232-265), and *The Constitutions and Canons of the Holy Apostles.* From their testimonies it is clearly shown that "the alleged succession of the early Roman bishops," as said Dean Stanley, "is involved in contradictions which can only be explained on the supposition that there was then no fixed episcopate."

The canons that are regarded as the oldest authority for the three-fold ministry enjoin trine immersion in baptism, so that if the three-fold ministry

is of divine authority, so is the practice of trine immersion, making one as obligatory as the other.

The author traces with interest the history of the episcopate in the Middle Ages, continuing through Tudor, Stuart and Modern Anglicanism.

While Archbishops Laud and Neale and Jeremy Taylor contended that episcopacy is necessary to the existence of the Church, champions of the episcopacy like Hooker, Andrews, Hall, Cosin, Bramhall, etc., refused to sit in judgment on the validity of the ministries of the Protestant Churches. Archbishop Cranmer lived in communion and correspondence with Protestant Churches to the time of his martyrdom, and invited Butzer, Fagius, Tremellius and other Protestant scholars to aid in the work of the English Reformation. He went so far as to seek to make John Knox an English bishop, and, failing in that, he accepted him as one of the chaplains of King Edward VI. In preparation of the Book of Common Prayer (1549) he made free use of the Lutheran liturgies.

The reception of ministers of the Reformed Churches of the Continent to clerical positions in England, without re-ordination, continued under James I. Bishop Cosin said, "If at any time a minister so ordained in their French Churches, came to incorporate himself into ours, and to receive a charge of souls among us in the Church of England (as I have known some of them to have done so of late, and in many others before my time), our bishops did not re-ordain him before they admitted him to his charge, as they would have done if his former ordination had been void." Many like instances are cited until about the time of the accession of the House of Hanover, when the High Church party worked out Laud's theory with a thoroughness which would have startled even him. Cyprian of Carthage became their master and their model.

The Cyprianic conception of the Church as a visible corporation constituted in the bishop and within whose bounds alone and at the instance of whose priests alone the Holy Spirit confers grace and salvation, was accepted heartily, although it lies under the condemnation of the synod of Arles and, by implication, of that of Nice. This dogma of apostolic succession after the model of Cyprian of Carthage was that which dominated the Tractarian movement which landed John Henry Newman in the Roman Catholic Church, and others with him.

Dr. Thompson closes his fascinating volume of historic survey with this interesting statement and question: "Apostolic Succession . . is an institution evolved in the second Christian century, without either apostolic sanction or necessity in the life of the Church, and is no more a part of the Christian Church order than is the papacy, its child and heir. The latter is a conception first originated by Cyprian of Carthage, and elaborated from age to age by the later fathers, the Romanist canonists since 1570, and the Anglican polemics since 1589. Are these to remain the permanent obstacle to a reunion of our Protestant Christendom?"

WHAT MUST THE CHURCH DO TO BE SAVED? The Necessity and Possibility of the Unity of Protestantism. By P. MARION SIMMS, PH. D., New York and Chicago: Fleming H. Revell Company, 1913. $1.50 net.

This book is a valuable contribution to the problem of Christian unity. It discusses with frankness and ability the conditions confronting the Church today, the discreditable situation within the Church, and the possibility of Protestant unity as the only solution for relief. Dr. Simms is not afraid to point out the evils that face us in this country, and he urges the Church to awake to its responsibility in meeting the issues both in America and in non-Christian lands. The wonderful educational awakening throughout the world, he wisely regards as an opportunity for the leadership of the Church, else the new-gained power through education may react with paganizing influence upon the Church.

The Protestant Church in the United States is divided into twenty or more families, and these families are subdivided into one hundred and sixty-four separate denominations, many of these with memberships of less than ten thousand, and one denomination with only seventeen members! But all are stoutly main-

taining their separateness as though each one alone was the only representative of divine truth on earth! Many of these denominations are as exclusive as though the others were sects of Buddhism and not sects of Christianity. How true are the words of Colton: "Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it." These divisions present a picture of the re-crucifixion of Jesus, and the men who are casting dice for His garments are no longer Roman soldiers, but men who call themselves disciples of the crucified.

Dr. Simms points out the educational value of creeds in furnishing systematic and comprehensive statements of the great doctrines of our holy religion, but he shows the absurdity of creed-subscription, for those who subscribe to them determine in advance what the results of their study shall be. Creed-subscription has been a serious embarrassment to many of the most vigorous and valuable men in the ministry. The preacher must be honest and unfettered. It is enough to be loyal to the personality of Christ. Dr. Geo. B. Stewart, of Auburn Theological Seminary, speaking recently before the General Convention of the Disciples at Toronto, affirmed that the only creed in this day that is necessary is Peter's confession that Jesus is the Christ, and a deafening applause followed his statement. This is only one instance of the feeling towards creeds. The whole Church is feeling that binding men to definitions is unfair and unworthy of the great cause we represent. The evils of denominationalism are seen in the abuse of ecclesiastical authority, continued decline of ministerial candidates, inadequacy of ministers' salaries, and the general impotence of a divided Church. Whereas the power of a unified Church is seen in international cooperation in foreign missions, consolidation of Churches and institutions in overcrowded sections, elimination of friction and wasteful competition, larger ideals and a heroic programme which would influence for good the quality of Christian life; a better influence on the outside world; adequate provision for the poor; and a more distinctly Christian Church.

Among the influences contributing to this ideal, Dr. Simms mentioned the action of the Protestant Episcopal Church in naming a commission on a World Conference on Faith and Order, the action of the Disciples in Topeka at the same time in naming a commission on Christian Union, and similar action of the Congregational Church, besides the growth of interdenominational work as done by the Christian Endeavor Societies, Students' Volunteer Association, the Laymen's Missionary Movement, the Men and Religion Forward Movement, the Federal Council of the Churches, etc. Protestantism must unite before we can so much as think of taking up the great task of a united Christendom. The standard of authority in Protestantism is the Bible and the right of private interpretation of the Bible must be maintained. Dr. Simms here well says: "No man need to surrender any doctrine or practice that is dear to him. The only thing required for such unity is for each man to stop trying to force his theological system of non-essentials on other people. All Christians have the essentials; he who has the essentials may be trusted to work out his own system of non-essentials. No one need give up anything except his ecclesiastical conceit, his denominational pride, and his inherited prejudice." The Presbyterians, Congregationalists and Baptists of South Africa are endeavoring to effect a union on this basis. Also British South Africa not long ago entered into a definite agreement of union, in which Presbyterians serve under bishops, and Quakers agree to use the sacraments, and all will use a liturgy and extemporaneous prayer.

These are both critical and opportune days for the Church. Right properly may it be asked, "What must the Church do to be Saved?" In finding her danger, she will be led to find those paths that lead to unity, which are not far away. Dr. Simms has performed a great task, and this book of 324 pages presents facts that cannot be stared out of countenance. We must face them and in the spirit of our Lord Jesus Christ set ourselves heroically to solve them as we see them, for the Holy Spirit is still with His Church waiting for the place of leadership in order that the world may have witnessed to it that Jesus is the Christ.

THE LIFE OF JESUS IN THE LIGHT OF HIGHER CRITICISM. By ALFRED W. MARTIN, A. M., S. T. B. New York and London: D. Appleton and Company, 1913. $1.50.

Dr. Martin is associate leader of the Society for Ethical Culture. He presents in lucid style eight lectures, delivered in New York in 1912, defining higher criticism in the first lecture, and in the remaining lectures he discusses, in the light of higher criticism, the birth, temptation, healing, teaching, crucifixion and resurrection of Jesus, closing with Jesus and Paul as the founders of Christianity. He defines criticism as judgment based on close observation and systematized knowledge, and its task is in no small measure the removal of the mystery that enshrouds the genesis and development of sacred literature by tracing the manner in which it assumed its present form.

He traces the history of literary criticism from the third century before the Christian era, when certain Greeks in Alexandria disputed the Homeric authorship of the Iliad, down to the present time, including the work of Rabbi Ben Ezra, the father of Pentateuchal criticism, in the eleventh century; Lessing in 1770, who proposed the Bible should be judged and read as any other book; and Eichhorn, in 1782, who coined the phrase, "higher criticism," meaning that criticism that is positive and constructive in purpose, as contrasted with that of the French encyclopædists of the eighteenth century—Diderot, D'Alembert, Voltaire—"lower" because at once skeptical in tone and iconoclastic in teaching. With the mention of Strauss, Baur, Renan, Seeley, Harnack, Loisy, Schmiedel, Weiszacker, DeWette, Wellhausen, Cheyne, Scott, Bacon, Schmidt, etc., he argues for their leadership in thought in clearing the way to a better understanding of the Bible, as Adams and Leverrier cleared the way to a better understanding of astronomy over Copernicus and Ptolemy, and Richards and Rutherford for a better understanding of chemistry over Davy and Faraday.

But to put the Biblical records of Jesus' birth, temptation, healing, teaching, crucifixion and resurrection in the realm of religious poetry or drama as the real illumination of the minds and hearts of the first or present day Christian, is quite too far, even though these legendary records be treasured among the supreme proofs preserved to us of the moral and spiritual greatness of Jesus and of the reverence and love which that greatness provoked in the hearts of His contemporaries and biographers. It is not sufficient to argue that a man of smaller mould could not have produced such wonder-stories and legends. They are more than symbols of the quality of His person or the poetic expressions of the popular faith. We will not deny that these have made their contributions, but two thousand years of history have proven that Jesus Christ is immeasurably more than man. He is the cornerstone in the foundation of a religion that has in its programme nothing less than a conquered world, and not Paul alone, but all the apostles and prophets are parts of that foundation.

Without Jesus there could have been no Apostle Paul, and equally true there could have been no such line of saints for two thousand years that have enriched the world with their universities, hospitals, asylums, and new civilization. We would not follow Albertus Magnus and Thomas Aquinas, who thought the story of the resurrection too sacred to be investigated; neither would we follow Professor Arthur Dews, of Germany, and Professor W. B. Smith, of Tulane University, who claim to have demonstrated the non-reality of the historical Jesus. We fear that Dr. Martin's conclusions would come close to leading us to the latter position, as the superstitions of the Middle Ages led to the former position. While Dr. Martin's lectures are frank and clear, they not only take away too much, but they lack a definite grip on the heart of a weary world, and an abiding hope for the soul that cries for pardon and peace.

THE GLORY OF THE COMMONPLACE. PARABLES AND ILLUSTRATIONS FROM THE BOOKS OF J. R. MILLER. Selected and arranged by John T. Faris. New York: Thomas Y. Crowell Company, 1913. $1.00 net.

Few men have contributed so much and such helpful material to the devotional literature of our times as Dr. J. R. Miller. Through his books he spoke to the hearts of millions. In 1893 his "Glimpses Through Life's Win-

dows" appeared and the rare illustrations that filled it called for a similar volume. He decided to comply with this demand, but his life ended with the work unfinished. His editorial associate, Mr. Faris, has made selections from Dr. Miller's writings for this book. It is a true glorifying of the commonplace, and touches the ordinary things of life with such beautiful thoughts as to clothe the ordinary with extraordinary beauty. The illustrations in this book are dewdrops to the soul. Each has a message of enrichment. In the perusal of its pages the heart of the devout will be stirred to holier service.

THE QUEST OF HAPPINESS. A STUDY OF VICTORY OVER LIFE'S TROUBLES. BY NEWELL DWIGHT HILLIS. New York: The Macmillan Company, 1913. 50 cents.

Dr. Hillis is always an artist, and the reader will find in this book gems of beauty dropped from the pen of the pastor of the Plymouth Church. The fundamental principle from which he argues is that the supreme end of life is not the mere getting of good things, such as lands, honors, tc., but that rather happiness means the blessedness that comes through obedience to those laws of God that portray His will and image forth His character. This book first appeared in 1902. It has been reprinted nine times, the last reprint being only a few months ago. It has about it a healthy atmosphere.

MAKING GOOD IN THE LOCAL CHURCH. BY ERNEST EUGENE ELLIOTT. New York: Fleming H. Revell Company, 1913. 35 cents.

This book is practical. It deals with spiritual, business, and soul-winning efficiency. It has about it the ring of an enthusiast. Mr. Elliott gives some facts and figures and says some things that ought to make the local Church think. The book is timely.

CONTRIBUTORS TO THIS NUMBER

PRESIDENT A. J. BOWEN

is president of the Union University, of Nanking, China. He graduated from the Northwestern University in 1897, and the same year went to China under the Methodist Episcopal Church. He served as acting president of the former Nanking University and later as president of it. On the consummation of the plans for the Union University he was elected president, and is one of the leaders in the educational work of China.

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By PETER AINSLIE

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PRINCIPAL A. E. GARVIE, D. D., New College, University of London, England, writes:

"During my vacation I found time to read Dr. Ainslie's Yale Lectures and I am writing these few words in appreciation. I have the great cause of Christian union at heart, and I believe it is only on the lines that Dr. Ainslie suggests that it can be attained. I am very much pleased with the tone in which he has presented his subject; as that and that alone is the spirit of the one Master, in whose name I send Dr. Ainslie affectionate greetings."

REV. JUNIUS B. REMENSNYDER, D. D., President of the General Synod of the Evangelical Lutheran Church, New York, writes:

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"I have read the story of Dr. Ainslie's denomination as he tells it in his most interesting and persuasive way, with a growing appreciation of the value of the contribution his denomination has made toward unity. With all my heart I rejoice in every honest effort to bring the now sadly divided Church of Christ together into a spiritual and visible unity. I wish to thank Dr. Ainslie for setting forth in such admirable form and spirit his own and his denomination's ideals and efforts in this direction."

BISHOP C. P. ANDERSON, D. D., Diocese of Chicago, writes:

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SIR ALEXANDER R. SIMPSON, M. D., Edinburgh, writes:

"I have read the lectures with much interest and am glad to have learned of the message of the Disciples."

BISHOP DAVID H. GREER, D. D., Diocese of New York, writes:

"I have found Dr. Ainslie's lectures most helpful and edifying."

BISHOP EARL CRANSTON, D. D., Washington, D. C., writes:

"Dr. Ainslie's Yale Lectures read well."

REV. CAREY E. MORGAN, Vine Street Christian Church, Nashville, Tenn., writes:

"I have seen nothing on this subject more satisfying or informing or inspiring."

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Third Year | APRIL, 1914 | Vol. III, No. XII

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

A Conference and a Call - - - - EDITORIAL

A Call for a Truce of God Throughout Christendom
WORLD CONFERENCE COMMITTEE

Report of the Deputation Appointed by the Protestant Episcopal Church to the Churches of Great Britain and Ireland

Creed, Life, Unity - - - ROBERT H. GARDINER

Christian Unity and Foreign Missions—a Notable Conference - - - - STEPHEN J. COREY

What the Protestant Episcopal Church Stands For
ETHELBERT TALBOT

The Plea of the Disciples - - EDWARD B. BAGBY

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THE CHRISTIAN UNION QUARTERLY

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APRIL, 1914

A CONFERENCE AND A CALL

Conditions are rapidly ripening for the World Conference on Faith and Order. It is now possible that this conference may be held in the next three or five years.

In the General Convention of the Protestant Episcopal Church in Cincinnati in 1910, a commission was appointed for such a conference, with Bishop C. P. Anderson, of Chicago, as president of the Commission. Dr. W. T. Manning, of New York, as chairman of the Executive Committee, and Mr. Robert H. Gardiner, of Boston, as secretary. At the same moment, and without the knowledge of what the Episcopalians were doing, the Disciples appointed a Commission on Christian Union at their General Convention in Topeka. Among the things specified for this commission to do was to make a call for a World Conference on Christian Union. As soon as the action of the Episcopal Convention was learned, the Disciples forthwith sought co-operation with them, rather than proceeding on an independent line, and so the commission of the Disciples has worked with perfect accord with the Episcopal Commission, on whose Advisory Committee is now numbered nearly forty different Christian bodies, all anxiously working for such a conference.

About a year ago the Protestant Episcopal Commission sent a deputation to England to secure the co-operation of the Church of England in the proposed World Conference. That deputation consisted of Bishop C. P. Anderson, of Chicago, Bishop Boyd Vincent, of Cincinnati, Bishop A. C. A. Hall, of Vermont, and Dr. W. T. Manning, of New York. The Archbishops of Canterbury and York appointed a committee of leading prelates and laymen.

That having been done, last May a joint committee of representatives of the commissions and committees appointed by the American Christian Churches met in New York and constituted an Advisory

Committee to co-operate with the Executive Committee of the Protestant Episcopal Church in promoting preparations preliminary to the convening of the World Conference. After consultation at this meeting, the Protestant Episcopal Commission appointed a deputation of non-Episcopalians to present to the non-Anglican Churches of Great Britain and Ireland this movement in the name of all the American Churches. This deputation left New York December 30, 1913, and returned to America February 10, 1914. In March they presented their report to the Commission of the Protestant Episcopal Church, by whom they were appointed, and at whose expense they made the trip, and two days later they presented their report to the joint committee of the Episcopal Commission and the Advisory Committee. This report will be found on another page of this issue of the QUARTERLY. It is the record, under the providence of God, of a remarkable experience and remarkable success.

Out of this meeting a document of unusual value and significance was prepared entitled, "A Call for a Truce of God Throughout Christendom." It was unanimously passed and given to the Associated Press the same day. Later it was to be sent both to all the religious journals of the world and the officials in the organizations of the various Christian communions and by this time many have received it. This document will be found on another page of this issue of the QUARTERLY. It is no ordinary call, and no message from the Church in modern times has exceeded it in importance.

Later the plan is to hold local conferences in all parts of the United States after the model of the conferences held by the American deputation in England and Scotland. That which is most immediate now is to create an atmosphere throughout the Church for union, for we are not prepared to discuss the conditions for union until the Church really wants union. This is a most vital matter in the programme for the union of Christendom. It devolves upon every Christian to cultivate the desire for fellowship with the whole Church of Christ throughout the world. It is both an individual and a universal problem.

Following up what has already been done, the Protestant Episcopal Church decided to appoint a deputation of Episcopalians to visit all the Churches of Continental Europe, and the same has been approved by the joint committee of the Episcopal Commission and the Advisory Committee. Thus it will be seen that this great movement is advancing to its goal more rapidly than many of us first thought and with more permanence than many now think. Surely these are times for prayer and the need of the wisest Church statesmanship, less we go afield of the mark.

A CALL FOR A TRUCE OF GOD THROUGHOUT CHRISTENDOM

To Our Christian Brethren in Every Land, Greeting:

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of the World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious

experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt, and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity and liberty, in order, in truth, in power, and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commission on the World Conference on Faith and Order, William T. Manning, Chairman, Robert H. Gardiner, Secretary.

PRAYER

O God, strengthen me in my faith that I fail not, for in my own bosom is the conflict still being waged between faith and infidelity. I fear to sit on the throne of my will alone, but here Thou must sit beside me. Direct the government of myself and make my reason the servant of Thy dictates, lest I live an unholy life and tarnish the crown of Thy love. I hope never to lose sight of Thy promises nor be unconscious of Thy strength. Then I shall overcome all sin according to Thy word and faithfully serve Thy purpose in giving me life. Amen.

REPORT OF THE DEPUTATION APPOINTED BY THE PROTESTANT EPISCOPAL CHURCH TO THE CHURCHES OF GREAT BRITAIN AND IRELAND

Dear Brethren:

In May, 1913, the Commission of the Protestant Episcopal Church on a World Conference on Faith and Order appointed a Deputation of non-Episcopal ministers to visit the communions, other than the Anglican, of Great Britain and Ireland in the interest of the proposed conference. The Deputation consisted of Rev. Dr. Newman Smyth, Bishop J. W. Hamilton, Rev. Dr. J. H. Jowett, Rev. Dr. W. H. Roberts and Rev. Dr. Peter Ainslie. Bishop Hamilton and Dr. Jowett could not go on the mission because the former was detained on account of the illness of Mrs. Hamilton, and the latter was prevented on account of pastoral and other engagements.

The remaining three left New York by the steamship "Rotterdam" of the Holland-American Line at noon on December 30, 1913, and, after a remarkably pleasant voyage, reached London, via Plymouth, on the evening of January 7, 1914. Rev. Tissington Tatlow, Secretary of the Archbishops' Committee of the Church of England on the World Conference, who had been appointed to act in association with the Deputation, had arranged a programme for our conferences and rendered invaluable service to us throughout our tour.

Our first day was spent in giving interviews to the leading religious and secular papers of London. A number of these gave several columns to our mission and all were of a sympathetic character. The publication of the interviews was both satisfactory to us and helpful to our cause.

The day following our conferences began, and we first met at the Whitefield Tabernacle a large group of representatives of the Swanwick Free Church Fellowship, over which Rev. Richard Roberts presided. This organization has in its membership about three hundred young ministers of the non-Anglican Churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church." Our order of procedure established in this conference,

and in the main adhered to in all succeeding conferences, was for each member of the Deputation to speak relative to the World Conference, Dr. Smyth leading off, with Dr. Roberts and Dr. Ainslie following in succession. A printed statement of our mission, which we had carefully prepared, was given out to each person in the audience. Then the meeting was thrown open for questions, and, in informal fashion, every phase of the proposed World Conference was brought out and fully discussed.

This first meeting was followed by a conference with the officials of the Presbyterian Church of England at their headquarters on East India Avenue. Over this meeting Rev. Dr. Benjamin Bell, Moderator of the General Synod, presided.

In the evening of January 9, Right Hon. Sir Joseph Compton-Rickett, M. P., gave a banquet to the Deputation in the Whitehall Rooms of the Hotel Metropole, in the name of the Free Church Council of England. More than a hundred guests were present, and among them Right Hon. Sir T. Whittaker, M. P., Right Hon. Sir Albert Spicer, M. P., Rev. Principal A. E. Garvie, Rev. Dr. John Clifford, Rev. Principal W. B. Selbie, Rev. F. L. Wiseman, Rev. Principal G. P. Gould, Rev. Prof. A. S. Peake, Right Rev. Bishop E. R. Hasse, Dr. Rendel Harris, Rev. Tissington Tatlow, and others of distinction. Besides the host, Rev. Dr. F. B. Meyer gave an address of welcome, and, responding to the addresses of the Deputation, Rev. Dr. J. H. Shakespeare, Rev. Principal P. T. Forsyth and Rev. Dr. J. Scott Lidgett spoke. This served as a splendid introduction to our mission. So ended the first day of our conferences, and others as fully crowded with engagements followed.

The Deputation met on succeeding days official representatives of the Primitive Methodists in their headquarters at Holborn Hall, over which meeting Rev. Dr. Thomas Mitchell, of Southport, presided, Rev. Prof. A. S. Peake and other well-known members of that communion being present. From there we went to Memorial Hall and met official representatives of the Congregational Union of England and Wales. Rev. Principal W. B. Selbie, of Oxford, was in the chair, and Principal Forsyth, Sir Albert Spicer and others took part in the meeting. A conference was held with the Committee on Unity of the Anglican Fellowship at 92 St. George's Square. Here Rev. A. E. J. Rawlinson presided. This Fellowship is similar to the Swanwick Free Church Fellowship, only its membership is confined to young men of the Church of England.

Our next programme took us into Scotland. Arriving in Edinburgh on January 14, we were guests at a luncheon in the home of Dr.

and Mrs. A. H. F. Barbour, 4 Charlotte Square. Rev. Principal Alexander Whyte, Prof. J. Y. Simpson and other well-known persons were present. The Bishop of Edinburgh, of the Episcopal Church in Scotland, made a brief address relative to the World Conference.

In the hall of the office building of the Church of Scotland we met a large gathering, composed of official representatives from the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland and other Scottish Churches. In the absence of Lord Balfour, of Burleigh, who had been appointed to preside, but who was detained a few minutes by an important social engagement, Rev. Dr. Archibald Henderson was called to the chair. Responding to the addresses of the Deputation, Rev. Dr. M'Adam Muir, of Glasgow, Rev. Principal Whyte, of Edinburgh, and Rev. Dr. William Park, of Belfast, spoke, the meeting closing with a unanimous vote of thanks to the Deputation, and appropriate closing remarks by Lord Balfour.

In order to meet the representatives of the Christian Unity Association of Scotland, Prof. and Mrs. A. R. MacEwen gave a tea at their home, 5 Doune Terrace. This association has recently issued its tenth annual report. Its aim is "to maintain, foster, and as far as possible express the consciousness of underlying unity that is shared by many members of the different Churches in Scotland; to promote understanding and co-operation in Christian work generally, and particularly in dealing with those special practical problems which from time to time face the churches; and to remove or abate doctrinal and ecclesiastical divergences by frank and confidential discussion of historical and theological topics." A large group gathered, representing the Scottish Churches and the Episcopal Church in Scotland. Lord Balfour, the Bishop of Edinburgh, the Dean of Edinburgh, Rev. Dr. James Robertson, the president, Prof. MacEwen, Prof. Stalker and others form the executive committee of twenty-four. Several of these persons made brief addresses relative to the World Conference, and members of the Deputation also spoke.

A dinner was given the Deputation by the Very Rev. Dr. Mitford Mitchell, former Moderator of the Church of Scotland, at his home, 39 Palmerston Place, where further opportunity was given to discuss the World Conference with the leaders of the Scottish Churches. The Deputation were also guests of Sir Alexander R. Simpson, and the Rev. Principal Alexander Whyte received them at luncheon at New College, when the work of the World Conference was laid upon the hearts of professors and students.

On returning to England, our first conference was with the Welsh

Calvinistic Methodists on January 19th. Rev. T. Charles Williams presided. This body is a member of the World Presbyterian Alliance. Next we met the Baptists at their headquarters' building on Southampton Row, where about one hundred of the most representative men of that communion from all parts of England had been called together. Rev. Principal G. P. Gould presided. Besides the members of the Deputation, Rev. Dr. John Clifford, Rev. Dr. Charles Brown, Rev. Dr. J. H. Shakespeare, Rev. J. C. Carlisle, and others spoke.

A luncheon was tendered the Deputation in the Whitehall Rooms of the Hotel Metropole by Sir Robert Perks on January 20th at 1 P. M., as an introduction to the Wesleyans and the United Methodists. A hundred and twenty guests sat around the table. Among them were Right Hon. Walter Runciman, M. P., Right Hon. T. R. Ferens, M. P., Sir Norval Helme, M. P., and other members of Parliament; Rev. Dr. F. L. Wiseman, Rev. Dr. J. Scott Lidgett, Rev. Dr. Watkinson, Rev. Simpson Johnson, Rev. S. F. Collier and other well known ministers. This was followed by an afternoon conference in the Wesleyan Central Buildings, where for the first time the representatives of the Wesleyans and United Methodists, in all one hundred and fifty, sat together in a union service. The Rev. Henry Haigh was in the chair.

On January 21st Dr. Roberts was obliged to return to America because of important church engagements, and the other two members of the Deputation continued the visitation. We went to Oxford and had two conferences at Mansfield College, and were the guests of Rev. Principal W. B. Selbie at dinner in the college. Here we met both Anglicans and non-Anglicans. Following this we went to Cambridge and held two conferences in Westminster College, besides being the guests of Rev. Principal John Skinner at luncheon and dinner. Here we not only met the professors and students, but a large number of ministers in and around Cambridge came to the conferences. Dr. Smyth saw here and in Oxford and Edinburgh a number of eminent scholars, who expressed their interest and willingness to co-operate in the creation of a new irenic literature and have now under consideration plans for the preparation and editing of such.

Returning to London, we met with the Association for the Promotion of the Unity of Christendom in the home of Mr. Athelstan Riley, 2 Kensington Court. This association was established in 1857, and its purpose is "to unite in a bond of intercessory prayer members both of clergy and laity of the Roman Catholic, Greek and Anglican communions," looking forward "for their healing, mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of catholic." It represents the High

Church party of the Church of England, Mr. Riley being its master, and Lord Halifax, Sir John W. Buchanan-Riddell and other High Churchmen composing its committee.

A conference was held on January 22d with the Friends at their headquarters in Devonshire House, over which Mr. Charles Irwin Evans presided, where both men and women were present. Thereafter Dr. Smyth returned to Oxford for further conference and to be the guest over night of the Bishop of Oxford at Cuddesdon Palace, while Dr. Ainslie held conferences with the Moravians at their headquarters on Fetter Lane, over which the Right Rev. Bishop E. R. Hasse presided, and with the Disciples of Christ, which were in three groups—Mr. Tickle, of Edinburgh, presiding at one, Mr. R. W. Black being host at another, and Rev. Leslie W. Morgan being host at the third.

In the name of the Free Church Council, Sir Joseph Compton-Rickett, the incoming president, tendered the Deputation a farewell luncheon at the Hotel Metropole. Here we summed up our work among the non-Anglicans and were pleased to accept their offer of naming Rev. Principal A. E. Garvie, Rev. Dr. F. B. Meyer and Rev. Dr. J. Scott Lidgett, as conveners to bring the commissions in communication with one another after they have been named in the spring and summer meetings by the various communions visited in England and Wales. An advisory committee will then be organized to confer with the Archbishops' Committee of the Church of England, and with the Commission of the Protestant Episcopal Church in America. The Commissions of the Churches in Scotland and Ireland will make arrangements for their coming together in due time.

On invitation from the Archbishops' Committee of the Church of England, the Deputation met with them in the Upper House of Convocation, the Bishop of Bath and Wells presiding, the Bishop of Oxford, the Bishop of Ely and other members of the committee being present. The Bishop of Bath and Wells delivered from the chair an address to the Deputation, which was responded to, followed by a conference. The next evening Dr. Smyth was the guest over night of the Archbishop of Canterbury at Lambeth Palace, where he also met the Archbishop of York and the Bishop of Winchester, and had opportunity fully to talk over with them the proposed World Conference and problems of Church statesmanship to be met.

Our last engagement was with the Churchmen's Union, which met in the home of Sir Richard Stapley, 33 Bloomsbury Square. The purpose of this union is "to encourage friendly relations between the Church of England and all other Christian bodies." This union was inaugurated in 1896, and belongs to the Broad Church party of the

Church of England. Its president is Sir C. Thomas Dyke-Acland, and Lord Grey is its first vice-president. But in this meeting Canon T. L. Papillon, of St. Albans, presided. Several non-Anglicans were present and took part, among them Rev. R. J. Campbell, of City Temple.

In this recital we have presented our method of work and the results are as follows: On this tour we met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men, availing ourselves of every opportunity to make known the plan and scope of the World Conference on Faith and Order. In all instances our message was sympathetically received, so that we are able to report that from all of the conferences we have definite promise of recommending to their annual meetings the appointment of commissions on the World Conference.

We left London at noon on February 1, 1914, for America, via Southampton, sailing on the steamship "Prinz Friedrich Wilhelm" of the North German Lloyd Line, reaching New York, after a stormy voyage, on the afternoon of February 10th. We are grateful that, under the providence of God, our mission has been so remarkably successful.

Such was the task assigned us, and we take pleasure in herewith submitting the report of the accomplishment of the task, praying the blessing of our Heavenly Father upon what we have tried to do in the interest of a closer union of His House.

NEWMAN SMYTH, Chairman,
WILLIAM H. ROBERTS,
PETER AINSLIE, Secretary.

To the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, Rt. Rev. C. P. Anderson, D. D., President of the Commission, Rev. William T. Manning, D. D., Chairman of the Executive Committee of the Commission, Mr. Robert H. Gardiner, Secretary of the Commission.

CREED, LIFE, UNITY

BY ROBERT H. GARDINER

There are two senses in which the word "creed" is used. One for many centuries has denoted the statement of the facts on which Christianity rests. The other is comparatively modern, and is used for the inferences which men have deduced from those facts, or for the opinions which have been formed as to their meaning and consequences or as to God's methods and purposes. The difference is very deep, and the confusion between the two uses of the word is a very serious matter, for, if a man thinks that creed means only opinion, then, when he sees how impossible it is for a mortal to understand all God's methods and purposes, and therefore how many differing opinions there are, he is very apt to say that he rejects all creeds and that it does not matter what anyone believes. That, of course, in itself is a creed, for it means that he does not believe the facts on which Christianity rests. If you and I and all the men in the world were to say that we do not believe there is any sun, and that it does not matter whether there is or not, that would not extinguish the sun. It would go on shining just the same. But if we were all to stay down cellar because we would not believe that there was any sunlight out of doors, it would make a great deal of difference to us.

So of the facts of the Christian creeds. If Christianity be not merely a delusion, the facts on which it rests are eternal and unchangeable. They have been the foundation on which human life and all progress in civilization, freedom and democracy have rested. I may learn to see those facts more clearly and to make them more and more a part of my life, but they do not change. God is the same yesterday, today and forever. But my opinions as to the meanings of those facts and the inferences to be drawn from them and as to God's methods and purposes change, or ought to change, from day to day, as I come closer to, or drift further away from God. God made man in his own Image. He breathed into his nostrils the breath of life and man became a living soul. We may have different theories as to how God made man. The early evolutionists were sure they knew all about it. They are not so sure now. Those theories are our opinions. But that God did make man is a fact, one of the things which you and I believe, and would believe so earnestly that we would rest all our lives upon it, if we were real Christians. That is, it is

part of our creed, using that sacred word in its proper meaning, as the statement of the facts which we believe so deeply that they are part of our life.

For "I believe" is a much deeper and stronger and more sacred word than "I think." When I say "I believe in God, Father, Son and Holy Ghost," I ought to mean that I am ready to stand up before the world and declare that what I believe is absolutely true and real and vital, and that I will continue to believe it and to build my life on it, though no one else does in all the world. It is not simply that I think that God exists. If I say I believe in Him, He ought to be the foundation of my life. I think only with my mind, and my mind does nothing but think, and being only a human, limited mind, it can never by searching find out the Almighty to perfection. My mind is not I, nor my master. It is my servant. I am will, I am life, that which acts and grows, which chooses, which makes decisions and does things. And to us who call ourselves Christians, the recognition of the fact that the real man is life is, or ought to be, specially solemn, for we believe that that life is the life of God which He breathed into our nostrils, and therefore that we can surrender ourselves again to, and make ourselves wholly one again with, God, the source of life.

You may think you know what will happen to me hereafter, if I reject God in this life. We are both sure that He will be not only just but merciful. But you may think more about His justice and I about His mercy, for you and I are merely finite beings, and neither of us, nor any man, living or dead, has ever been able fully to understand His perfect justice and His boundless mercy. My sin deserves punishment. You say that because God is just, He will punish me, but where then is there room for His mercy? I say He will forgive me, because He is merciful, but how is that just? Some of the most horrible opinions men have ever entertained have arisen because they presumed to be able to understand God to the uttermost and to lay down the laws of His justice and the limits of His mercy. By proclaiming their own opinions as the creed of the church they have driven from the Church thousands and thousands of men who did not know the difference between human opinion and the facts of God, who is Love. Christian men, far better and holier than I, have declared that little babies who die before they are baptized and the heathen who have never heard of the Redeemer must spend eternity in the flames of hell. They said that was their creed and they tried to get the Church to adopt it, and parts of the Church did adopt it for awhile, but it was only their opinion, their inference, and the Church is not concerned with opinions or inferences. The Church is

the living Body of Christ, created by Him to impart to men His Life that they may be one in Him, and His Holy Spirit has so guided it that the whole Church has never accepted as its faith the changing opinions of men, but has steadfastly proclaimed as its creed the Fact of the eternal creating, redeeming and sanctifying God.

But whether those who believe in infant damnation are right or wrong, does not matter for our purpose now. It is only an opinion, not a fact. You and I know, as a fact, what will happen to us in this world, if we deliberately reject God here and now. We shall lose the possibility of sharing now in His Life, of making His will ours, of growing now more and more into His image. For when God gave life to man, He gave him a higher life than that of the brutes who are limited by their surroundings and without the capacity for development. The life given to man is the highest, for it is the life of freedom. Man is free, if he chooses to accept the grace of God, to share more and more deeply in the Life of God, free to develop so closely to the image in which he was created that he may be fit to be, now and eternally, God's companion and friend, His partner and fellow-laborer for the establishment of His kingdom. The history of humanity is the record of God's patient and loving revelation of Himself to man, so that man may come to know Him, and, if he will, accept that grace which God is waiting to pour out upon him.* If he will so accept, he will be able to surrender his will to God's, so that he can be one with God and live God's life of peace and righteousness and love.

That is the true creed, not a mere statement of opinion which you may change tomorrow, but the acceptance by the whole man, heart and mind and soul, of Christ our life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Know Him, not only superficially as we know each other, but with that perfect knowledge which comes from unity of life and will, "that they also may be one in us," "I in them and thou in me, that they may be made perfect in one."

And the surrender of the human will to God's is of a personal will to a personal God. Christianity is the Life of God incarnate in Jesus Christ. True faith is not possible to man in a mere abstraction. Faith grasps life, reality, and not a cloud. It is personal, and the Christian Faith is the act of the whole being of man, mind and heart and will, by which, with the help of God the Holy Spirit, he grasps and makes his own the Life of Christ. Sometimes we hear men say

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*_Lux Mundi,_ Faith, p. 19.

that the essential thing is to have the spirit of Christ, but too often they mean by that only some vague abstraction. Christ's definition of His Spirit is personal, the Comforter, "even the Spirit of truth; whom the world can not receive because it seeth *Him* not, neither knoweth *Him;* but ye know *Him;* for *He* dwelleth with you, and shall be in you."

Now righteousness, whether of the individual or of the nation or of the world, depends upon that surrender to Christ. For God is Righteousness, and righteousness in man or nation depends on and springs out of identity with, the acceptance of, the life and will of the Righteous One. For it is not merely what I think, but what I will, what I choose, that makes me what I am. My mind presents things on which my will decides to act or not to act, which it chooses or rejects, but it is I, and not my mind, which makes that decision or that choice. My opinions may help or hinder my choice, but I often choose the thing which my mind tells me is the worse. That is because it is I, and not my mind, which decides. It is my will, not my mind, which determines my actions and fixes my character. It does not matter greatly what my opinion is, for I can not change the facts. It does matter greatly what facts my will chooses to make the foundation of my life. If I am to be righteous, my will must choose to accept God's grace to make His Will mine. That is, I must believe in Him so wholly that all that I am is His, and so my faith, my creed, determines what I am.

And so of the world. For national or social righteousness has never been known in the world except so far as there has been some conformity to the will of a personal God. Elsewhere might has made, and still makes, right. But the pre-Christian grasp of God's Personality was vague and uncertain. When He became incarnate in the Person of His Son, men began to see the true source and strength of human personality,* and righteousness began to exalt the nations, for as the citizens are, so will the nation be. The righteousness of the nation depends on the character of its citizens, and individual character, in the long run, depends on the vital belief of the man, for a definite and positive belief creates a man's character, because it gives him unity and stability and depth of purpose. "Character is the result of the correspondence of personality with the best that it knows."** In the voluntary organic and essential oneness—giving grace to accept the life and power of the Eternal—of every individ-

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*von Hugel: *The Mystical Element of Religion,* Vol. I, p. 26.

**Brent: *The Sixth Sense,* p. 71.

ual who is willing to know his Father's love, lies the hope of that universal and creative righteousness which shall make this world what God hopes and means it to be.

The revelation of God in Christ was of a Person, a Life, a Fact, with whom human wills can unite, not of a more or less elaborate series of opinions about God and His ways, like the Thirty-nine Articles or the Westminster Confession. We must become as little children if we are to enter the kingdom of heaven, because the child does not confuse himself with things which he can not understand. He grasps what is to him the supreme reality—the fact of his parents' love—and makes himself one with them. God is Life, the ultimate and eternal Reality. He is the foundation of our Creed, the Fact for us to grasp and make part of our life.

But humanity loses sight of the necessity and sufficiency of the real faith, the child-like grasp of the Life of God. It prefers to try and define God and expound His purposes and methods. That it can never do, except very imperfectly, for the finite can not understand the Infinite. "There are no means of reconstructing the mobility of the real by means with fixed concepts. Dogmatism, however, in so far as it has been a builder of systems, has always attempted this reconstruction."*

What we now call Christian dogmatism is always trying to do that, for we prefer to define God and His methods instead of giving ourselves to Him, and therefore men think that they reject dogma, and say that what matters is whether a man lives the Christ life, not what he thinks about Christ. They are right. The only mistake they make is that they adopt a perverted use of the words "dogma," "doctrine." The true use is the original, for one is a Greek, the other a Latin, word for "teaching," the teaching about the fact of God incarnate in Christ Jesus. The early Christians listened to that teaching and made the Life of Christ their own. We have been too fond of discussing opinions about Him.

It is our opinions which keep us apart. We prefer our own opinions to the common Life of the one Body of the one Lord. We substitute those opinions for the acceptance of His Life. And our disputes about those opinions, our eagerness to overcome our brethren in arguments about matters as to which neither we nor they are fully competent to reason, obscure from us and from the world in which we live the Person of the Lord. We proclaim that we are the Church, and men have no means of knowing that we are not, but that the

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*Bergson: *Introduction to Metaphysics,* transl. by T. E. Hulme, p. 68.

Church is the Life of Christ indwelling in men, and so they do not see Him on His Cross, lifted up that He may draw all men to Him. We are beginning to see our mistake, for on all sides now we are crying, "Back to Christ." But there is great danger that, in our ignorance of what a true creed is, we may miss Him, the Way and the Truth, so that, losing the definite and positive belief in Him the Life, we may forget that He is a Person and find ourselves trying to grasp some vague abstraction which can never give us life.

It is right that we should form opinions and draw inferences, for God gave us minds that we might learn to understand Him better, and He created His Church to teach us. Christianity is the Life of God manifesting itself in the definite, historical facts—who Jesus Christ is, what He said and what He did. These facts are infinite in their implication. Man would be unworthy of the intellect with which God has endowed him, if he did not try to comprehend the full meaning of these facts and their relation to the world, and if he did not seek to understand the infinite purposes and methods of God for the salvation of man. But, in his striving, man must remember that he is finite, and, while he may insist on the historic truth of the facts in which Christianity is grounded, he must beware of final dogmatism in the statement of his conception of the philosophical meaning and implication of those facts.*

And especially must we beware of condemning another's statement. That the infinite is not finite is the only statement which can safely be made about it by a finite mind. Your conception of the infinite and mine may both be true, though to our limited minds they seem contradictory. The opposite ends of a straight line extended meet the unknown which we call infinity, and who dares to say that you and I, whose faces are now turned from each other so that we can not, or will not, meet and comprehend each other, may not come face to face again in the infinite light of the perfect knowledge of God?

Scripture warns us, "not indeed to abstain from definite, or it may be even sweeping, positive statements; but to remember that such statements, though they be true, are never adequate to the complexity of life; that they often, indeed, with all their crucial truth and indispensable value, are yet only true in such wise that their seeming contradictions may be true with them also—may be even a necessary element in their truth."**

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*Moberly: *Christ Our Life,* preface, p. vii.

**Moberly: *Christ Our Life,* p. 39.

So to one generation, or to one body of Christians, has been given a little clearer comprehension of one aspect of the infinite Fact of the Son of God incarnate, to another of another. Therefore visible unity in the one Lord is to be brought about, not by any one of us giving up anything that is essential, but by comprehension of what is true and positive in each partial position, so that all may grow together more fully into the mind of Christ, and attain to such comprehensiveness of mind concerning the infinite as is possible for finite understandings.

The invitations to the World Conference on Faith and Order are rightly restricted to those "Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour," because to them Christian unity ought to have a far deeper meaning than to those who think Him merely man. We who both believe in His humanity and worship Him as God, must seek the unity for which He prayed—that, as the Father is in Him and He in the Father, so we may be one in Them. Therefore the unity we must seek is the absolute unity of being of and in the Blessed Trinity. That conception is far beyond our human grasp. Eternity alone will enable us to approximate it. All that we can do now is to accept the fact, and as we make its truth more and more the foundation of our lives, we shall grow to a little clearer perception of its meaning. "He that doeth truth, cometh to the light."* By building our lives on the fact of the Incarnation, we shall be more and more illuminated by that true Light which lighteth every man that cometh into the world.

And if we so make the Incarnation the foundation of our life, if we see that the Christian faith is the act of the whole person by which the fact that God is incarnate in Jesus Christ is made a part of our very life and being, we shall see that membership in Christ is far more than the relation of the individual to Him. It is membership in a body, His Body, the Church of which He is the Head, so that membership in that Church is the relation of the individual in Christ to Him and to all others who are also members of Him. Thus the individual is not one with Christ unless he is also one with every other member.

Beyond and above and deeper than the individual lives of the human members is the Life of the Body, regenerating, co-ordinating, nourishing and developing them, guiding them to fulfil the will of the Head. Christ the Life is one, but the Body can not manifest its unity until all its members are one with each other in Him. Until they are, they can not work together in that organic unity which is nec-

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*von Hugel: *The Mystical Element of Religion,* Vol. I, p. 37.

essary for efficiency, and the Body lacks perfection and can not wholly be or do Christ's will. And so our Lord Himself can not do His perfect work. For until the Church, which is His Body, the fulness of Him that filleth all in all, is one, all are not filled with His fulness, and, while the fragments lack the reception of that fulness, so Christ lacks the complete imparting of Himself.

Grant, we beseech thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

O God, who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity, we beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

Gardiner, Me. Robert H. Gardiner.

CHRISTIAN UNITY AND FOREIGN MISSIONS—A NOTABLE CONFERENCE

BY STEPHEN J. COREY

A very significant conference on the above subject was held in New York January the 12th and the 13th. The conference was held under the auspices of the Committee of Reference and Counsel of the Foreign Missions Council of North America, and was composed of secretaries, board representatives and missionaries from about twenty-five different communions. The conference was remarkable in its good fellowship, frankness of discussion, and the almost unanimous feeling that not only friendly co-operation, but eventual unity must come on the foreign fields. With scarcely a dissenting voice, the teaching of Western denominational distinctions on the mission fields was condemned as unfair to the native church, and unwise as a mission policy. Never has the writer heard more ringing and convincing arguments for Christian unity than were continuously voiced during the two days of conference.

The meeting was not held to take action on plans of unity, but for mutual acquaintance, friendly discussion and the canvassing of the real situation in mission fields. Sympathy and fellowship increased as the conference sessions continued. As the leaders prayed together, looked into each other's faces, discussed the great problems of world conquest, and emphasized the vital points in evangelical agreement, a remarkable unity of spirit prevailed. The following are some of the striking utterances in the addresses and discussions:

"What right have we Westerners to take an Asiatic religion, such as Christianity, with all of its Oriental imagery and statement, reshape it in statements of our own Occidental prejudice and dogma, and then force it back upon the Asiatic again? Let us give him Christ in the simplest possible terms, and if he must have a creed, he will make it himself."—Arthur J. Brown, Secretary of the Presbyterian Board.

"A universal Christ will hardly be ever fully understood by one nation, let alone one denomination."

"Some have held that Foreign Mission Boards exist to disseminate denominational ideas in mission fields. God forbid. Our business is to propagate the essentials of Christianity, and not the peculiarities of a religious communion."

"How incongruous to the Oriental are our Western divisions into denominations. By a strange irony of fate, the work of the Southern Methodists in Korea is located north of that of the Northern Methodists."—E. F. Cook, Missionary.

"If the Protestant bodies would unite in their educational work alone in mission fields, they would at once quadruple their powers in advanced education."—President Goucher, Woman's College, Baltimore.

"The native Christians in the Southern Presbyterian Mission in the Congo did not know that they were Presbyterians until Dr. Lambuth of the Methodist Board came along and asked for volunteer evangelists to go with him and help open up the new Methodist mission."—Dr. Chester, Southern Presbyterian Board.

"In a recent conference with Chinese Christians, a native evangelist said, pointing to different missionaries: 'You are an American Methodist, you an English Baptist and you a German Lutheran, but you can't help it, you were brought up that way. But we are Chinese Christians and we don't propose to let you split us up.' "—A. J. Brown, Presbyterian Board.

"The idea that we can't trust unity to the Asiatic Church is foolhardy. He said, 'Lo, I am with you.' Did He mean just us Westerners? The native Christians are going to have a united church, whether we will or no."

"The lines of cleavage now days are not so much between denominations, they are running through the midst of the churches. The distance between any two denominations is less than the distance between the two wings of any one."—Dr. North, Methodist Foreign Board.

"Union will not come simply by good will, by looking for it, or by doctrinal adroitness to bring it about. It will come by those who unitedly love the Lord and wish to serve Him working together."

"Why should you look to us in the foreign fields to solve these difficulties of union? You say it is coming fast out there, but why should it come any faster in the mission fields than here at home? You must get over being so gingerly about union in America, and face it right here at headquarters."—Presbyterian Missionary in China.

"If we are to have real union on the mission fields, we must begin at the top instead of at the bottom. Take the Bible as the rule of faith and practice and give the individual liberty in interpretation of it."—Pres. W. W. White, Union Bible College, New York.

"We are summoned to a task so gigantic that it will not only be necessary to work together as religious bodies, but also as nations. We must mass Christendom against the non-Christian world."—John R. Mott.

"The moment the missionaries had the native teachers to drop all thought of Western creeds, and simply teach the New Testament and Christ as the sole basis of faith, we will not be far from one church in the mission fields."—Robt. E. Speer.

"The real differences among native Christians as to union are not doctrinal so much as differences in organization, sacraments and church membership."—Robt. E. Speer.

"The strongest things in our denominations are the great things we all hold to; the weakest things are those in which we are distinctive."—Missionary from China.

"It is vastly more important that a church be missionary than that it be Presbyterian. If we could send out the superfluous theological seminary professor from the schools that ought to be united and the superfluous pastors from centers where the churches ought to be united, we could evangelize the world."—J. Campbell White.

"If we are to have Christian union we must, above all things else, pray for it. Christ understood the processes of division and gave the basis of unity in His own prayer. The mightiest processes of unity are superhuman processes. All hinges here. It is futile to talk unity unless we pray for it. If we do not intercede, we are admitting that it can be brought about in other ways than Christ's way."—John R. Mott.

The above are only a few of the strong statements concerning the great theme of Christian unity. Could men speak plainer than these leaders have spoken? We may not all see eye to eye as to the basis of union, either at home or abroad, but it is tremendously significant that missionary leaders are coming to see eye to eye as to the *necessity* of union in mission fields.

The strongest prophecy of the answer to our Lord's Prayer is the fact that religious leaders engaged in carrying out His program are coming to voice His petition and to see the necessity of its answer.

Stephen J. Corey.

WHAT THE PROTESTANT EPISCOPAL CHURCH STANDS FOR

BY ETHELBERT TALBOT

St. Peter, speaking by inspiration of God, tells us to be ready always to give an answer to every man who asks us, a reason for the hope that is in us. What reason then can we give for being Churchmen? There are those who tell us that it does not make any difference to what Church you belong. They tell us that we are all aiming for the same place, we are all going to the same heaven, and that it does not matter what particular road we take. One man likes the hill road, another the valley road, and still another the river road. They tell us that inasmuch as there are about three hundred and fifty churches into which our American Christianity is divided, a man has the same right to choose his church as to choose his political party. Moreover, if at any time he gets tired of his church, or disagrees with his brethren about some doctrine or practice, he and others like-minded with himself, can separate from his church and form another church which will better express what he believes. To this theory we churchmen answer most emphatically, "NO," for

1. The church stands for a divine institution. She is the "Church of the living God—the ground and the pillar of the truth," and cannot be made by man. Jesus Christ, its founder, declared, "On this rock (the rock of faith in his divinity) I build my church and the gates of hell shall not prevail against it." As it was thus founded by our Lord, so it is kept alive and made vital by the Holy Spirit which animates and guides it into all truth. The church created by the express word of its divine founder, and not a man-made affair, comes from above, and not from below. The church is the body of Christ. It is one, and not many. In the creed, we say we believe in one holy, catholic, and apostolic church. St. Paul says we are baptized into one body. St. Paul says Christ is the head of the body, the church. He asks, "Is Christ divided?" The church is catholic. The word catholic means universal. It is meant to teach all truth to all men. This church, this divine society, was founded by Jesus Christ himself on the foundation of the apostles and prophets, he himself being the head corner-stone. He commissioned His twelve apostles, the first bishops of the church, to go into all the world and preach the gospel to every creature. To separate ourselves from this divine society which Christ founded, we churchmen would regard as a grievous sin, unthinkable

to one who knows what the church is, and clearly contrary to the will of our divine Saviour. Again,

2. The church stands for a divinely ordered form of church government, consisting of bishops, priests and deacons. Not only is the church one throughout the world, but it is apostolic. We say in the creed, "I believe in one holy, catholic and apostolic church." The church stands not only for a definite faith, but an equally definite and divinely constituted order of ministers, coming directly from Christ, through the twelve apostles and their successors, in unbroken line, through all the Christian centuries, down to the present time. The church believes, not only in the necessity of a right faith in God, and in Jesus Christ, and in the Holy Bible, but also in the necessity of a divinely commissioned and ordained order of men to teach the faith, to bear witness to the faith, and to guard the faith throughout all ages. No one will deny that the twelve apostles were appointed directly by our Lord, and that he gave them all power and authority to carry on his work, and promised to be with his church till the end of the world. We sometimes hear it said that one minister is just as good as another, so long as he is a good man. We churchmen reply that it is not a question of the personal goodness of the man. It is a question of the office, and the duly constituted authority to execute that office. We have a postmaster here in Wilkes-Barre. By the constitution of the United States, the sole appointing power to a post-office is vested in the President. There may be in Wilkes-Barre many other men just as good and just as well fitted to discharge the duties of the office, but the government and the people as well can only recognize as postmaster the man who has been appointed by the constituted authority of the President. So we churchmen are taught to recognize and acknowledge, as authorized to administer the Holy Communion, and officiate in holy things, only those who by constituted authority of the church's ministry, have been ordained and set apart for that purpose. From the beginning of the church's life on this earth, no man among us has presumed to take upon himself the office of bishop, priest or deacon, except as he has been ordained and set apart by the bishops as successors to the apostles. For the first fifteen hundred years of the church's existence, it is impossible to show one church on the face of the whole earth in which its ministers have not been set apart in this apostolic way. We churchmen regard ourselves as trustees or stewards of Jesus Christ, to sacredly safeguard and pass on, unimpaired, this apostolic ministry, or divinely constituted order of church government. Do we say then that there are no Christians outside of the communion and fellowship of our historical church? Most distinctly, we say nothing

of the kind. On the contrary, we love all Christian people and we recognize every person, man, woman and child baptized with water, in the name of Father, Son and Holy Ghost, as a member of Christ's Holy Catholic Church. But, because, at the time of the Reformation, something over three hundred years ago, and very often since that time, a number of such baptized people have gotten together and voted themselves a church, and declared themselves a regular branch of the one great divine society, established by our Lord, that act on their part does not create any such regular branch, or make themselves a church established by Jesus Christ. All people born in the United States are citizens thereof, but if a number of Pennsylvanians should get together tomorrow and vote themselves a new state, that action would not make them a state of the American union. Their officers would have no such powers as those belonging to a real state. Some of us are Masons. It is well known that the only way by which a man, or a body of men, can become Masons, is to receive that honor from those who in turn have received it in unbroken lineage and descent from the original founders. We have received this ministry from our fathers. We are stewards and trustees of the divine deposit. We cannot betray the trust committed to us.

3. The church stands for a divinely ordained sacramental system. You will remember that our Lord solemnly instituted two great sacraments; namely, Holy Baptism and the Holy Communion. Holy Baptism is the wonderful act of God's love, by which he bestows upon us his own life, and we are born of water and of the Spirit. We are born again, not of corruptible seed, but of incorruptible, by the word of God. His last great commission to His Disciples was, "Go ye therefore into all the world, and make Disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe such things as I have commanded you, and lo, I am with you always, even unto the end of the world."

And then on the last night, before he was crucified, you will remember how he took the bread and the wine, and blessing them, solemnly instituted the Lord's Supper. Every Christian received the sacrament of the Holy Eucharist because his Saviour, almost as his last command, before his death, said, "This is My Body, and this is My Blood. Do this in remembrance of me." In the Holy Communion, the outward part is the bread and wine which the Lord hath commanded to be received. The inward part is the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. The sacraments, as you will see, therefore, are means and channels of God's grace, and not mere signs or ceremonies. God's part in Holy

Baptism is spiritual regeneration, or the new birth into his kingdom, the church. God's part in the Holy Communion is the body and blood of Christ, really imparted to us in a heavenly and spiritual manner.

4. The church stands for a reverent and devout use of Holy Scripture. She is the divine witness and keeper and interpreter of the word of God. Most people think of the church as founded on the Bible. As a matter of fact, the church which our Lord established was actively at work for more than twenty years before one line of the New Testament was written. Before the New Testament was finished she had been at work for fifty years, and had gathered a great flock of the faithful out of the world. Three hundred years had passed before the church decided, out of many writings, claiming to be inspired, what books should make up the New Testament. What is the Bible? The New Testament contains the writings of holy men testifying to certain facts about the life and teaching of the Master. The New Testament gives a history of what Christ said and did in part, and it gives religious teaching and exhortation based on his life and work. The Bible is a book written in the church, and for the church, and by the church, and to the church. So the church came first, and the New Testament afterwards written for and to its own members, by its own members.

The sad delusion and historical error of supposing that the church is built on the scriptures is the root and cause of all the divisions and sects that have sprung up and wrecked the faith of multitudes, and divided the Christian world into many denominations. All the recent denominations, the oldest of which is not more than three hundred and fifty years old, have been founded on the modern notion that any one can set up a church, based on some text or some view of the Bible. We churchmen rejoice that our church, the church of the apostles, the church of history, does not rest upon the Bible, but that the Bible rests upon the church. The church is a divine institution, born on the day of Pentecost, long before a line of the New Testament was written. The New Testament is the work of the apostolic church. The church is the depository of the faith once for all delivered to the saints, and enshrined in the word of God. The Bible proves the doctrines of the church, and bears witness to the practice of the church. The church teaches nothing as necessary to salvation which cannot be proved by the clear testimony of Holy Scripture. We receive the Bible from the church, and the church is the custodian and interpreter of the word of God, as she alone, guided by the Holy Spirit, has given us that word, and passed upon the genuineness and authenticity of all the books of the Bible.

5. The church stands for a dignified and venerable form of public worship. Our Book of Common Prayer, with its beautiful liturgy, has come down to us through nineteen centuries of Christian devotion. It is the growth and development of the best ages of piety and saintly living. It is so arranged that all the people, high and low, rich and poor, can take their part in its prayers and praises, its hymns and spiritual songs. More and more, parts of the prayer book are being used by all other religious bodies. Our burial service, our communion service, our marriage service, our Te Deum, our Gloria in Excelsis, and our creed, are surely making their way into the hearts and lives of Christian people of all names. If we had no book of Common Prayer, we should still have the church with her faith and ministry, her sacraments, and the word of God. But then we should be deprived of a priceless heritage. We love the prayer book for the sanity of its religion, the beauty of its worship, the breadth and freshness of its fervor. It aims at the conversion of the soul, the sanctification of the heart, the dedication of the will to the glad service of God. It teaches us that religion is a life, and not a sudden experience of ecstatic rapture. We are reminded that if we continue in His word, then are we Christ's Disciples indeed. The church engrafts us by Holy Baptism into his kingdom, she guides our tender years with watchful care, and brings us to confirmation, that we may be strengthened by the gift of the Holy Ghost. She feeds us at the altar on the heavenly food of the blessed sacrament, she blesses us as we solemnly pledge our troth one to the other in holy matrimony, she follows us through all the changes and chances of this chequered life, and "then when the busy world is hushed, and the fever of life is over, and our work is done," she pronounces over us her words of hope and immortality.

6. Finally, the church stands for the spirit and genius of American freedom. She is the Church of Washington, of Jefferson, of Hamilton, and of Franklin. She is the church of all but twenty of those who signed, in Philadelphia, the Declaration of Independence. Ten of our Presidents have been churchmen.

From her great vantage ground of scriptural faith and apostolic order, the church stands for every effort made in behalf of Christian unity. At this moment, her commission on faith and order is making overtures at home and abroad, to every Christian body, to meet her representatives in a world-wide conference, which has for its sole object the reunion of the dissevered and separated sections of the Body of Christ. Meanwhile, the church is committed by the very charter of her divine Founder, body, soul and spirit to the great and sacred privilege of carrying the gospel of peace and power, of emancipation

and life, by her missionary efforts, to all of God's children, who, as sheep having no shepherd, are scattered throughout the world.

As Christ loved the church and gave himself for it, so let us, beloved, ever love her as our spiritual mother and be ready with generous devotion and loyalty to commend her to the respect and reverence of our fellow-men.

South Bethlehem, Pa.

An Explanatory Note on the English Reformation.—This was the long struggle of the bishops, clergy and laity in England in the Sixteenth Century, to free the Church from certain unscriptural doctrines and practices which had grown up during the middle ages. Protests against the interference of the Bishop of Rome in the affairs, political and religious, of England, had been going on for centuries.

The Church of England therefore was the same Church after the Reformation, that it was before, only it was freed from certain false doctrines and usages that had been fastened upon it during the preceding centuries.

After the Reformation, the same Church buildings were used, and the same clergy, with few exceptions, ministered in them. It is sometimes supposed that the Church of England separated from the Church of Rome. As a matter of historic fact, such was not the case. On the contrary, the Church of Rome separated from the Church of England that had been planted in the British Isles, possibly by St. Paul himself, or other apostolic missionaries. Unmistakable proof is in evidence that at the time of the council of Arles, held in 314, there was an organized Christian Church in England. Up to 1570, twelve years after the accession of Queen Elizabeth, the clergy and people of England, both reformers and papists, worshipped together in the same Churches. In that year Pope Pius V made overtures to Queen Elizabeth, as his predecessor had done, looking to a reconciliation, and offered to accept the Reformation, and approve the Prayer-book, if the Queen and clergy would acknowledge the Papal supremacy. On their refusal to do so, the Pope issued a bull of excommunication against them, commanding his adherents to separate from the Church of England and establish separate places of worship. It is very significant that out of 9,400 beneficed clergy, in England at that time, less than 200 obeyed this bull of the Pope, and gave up their livings. All the rest remained steadfast to the Church of England, and the cause of the Reformation. These figures show that the Reformation was a general movement of the whole realm, and that the Church of England, of which our Church in this country is a part, was a reformed national Church, and not a split from the Church of Rome. The communion between the two Churches was thus finally broken off by a mandate of Pope Pius V, in 1570, commanding all the clergy and the people of England who rejected the claims of the papacy to withdraw from communion with our Church, and establish separate places of worship. This mandate, moreover, was issued by the Pope, not because of any false doctrine held by the Church of England, or any uncertainty as to the validity of her orders, but because the bishops and clergy and parliament of England refused to acknowledge the bishop of Rome as the head of the English Church.

The part of Henry VIII in the work of the Reformation was purely political and selfish. After his quarrel with the Pope, who refused to grant him a divorce from his lawful wife, Henry did all he could to free the realm and Church of England from the Pope's influence and control, against which they had been protesting for centuries. In all other respects, he was a Roman Catholic, and held the doctrines of that Church to the day of his death. The absurd claim that Henry VIII had anything whatever to do with founding the historical Church of England, has long since been abandoned by all intelligent people. It is as ridiculous as it would be to say that the Emperor Constantine was the founder of Christianity because he gave it royal recognition.

Ethelbert Talbot.

THE PLEA OF THE DISCIPLES

BY EDWARD B. BAGBY

The people known as Christians, or Disciples of Christ, who claim 9,905 congregations and a membership of 1,500,000, have a plea. Had they not a plea there would be no reason for their separate existence. They would simply be "an unprofitable disturbance in the religious world." Having a plea, it is proper that it be made known. "Be ready always to give answer to every man that asketh you a reason concerning the hope that is in you."

Briefly, this plea is, the union of all God's people on the Bible and the Bible alone. We hold that there should be no warfare among the followers of the Prince of Peace, there should be no schism in Christ's body; but that in the great and essential things we should be of the same mind and we should speak the same things. We believe that disunion is not only unwise and impolitic, but that it is sinful, something that should be repented of and forsaken.

1. It is wasteful. The task the Master has laid upon us is the conquest of the world. To accomplish this task requires vast resources of men and money. Whatever wastes these resources is sinful. We have the sad spectacle of one hundred and eighty-six denominations overlapping and crowding upon each other's territory, while beyond are the whitened harvest fields without laborers. At a meeting of Baptists and Disciples in Cleveland, O., a Baptist minister said, "The Disciples have built a church on Euclid Avenue at a cost of $120,000. We have built a church across the street at an equal cost. One church and one minister would serve the people of that community." Had these two congregations been wise and statesmanlike, it would have released enough money to have kept five workers perpetually upon the foreign field. I was told of a village in Virginia which had four families, four stores and four churches, one store and one church for each family. Conditions elsewhere are not so bad; but bad enough. Were it not for our duplications and rivalries the world could be evangelized in this generation.

2. Disunion alienates. Often we find families united in the interests of the home and business, united in sympathy and love; but divided in their religious affiliations. When a boy my father used to take us to his Sunday-school one Sunday and my mother would take us to hers the next. My little sister asked one day: "Papa, why do

you have one Sunday-school and mamma another? Why don't you both have the same church?" The heart of the child was nearer the kingdom. My father had the manhood to overcome his prejudices and take his stand with my mother. I have always been thankful for this. For had they remained in separate communions, how could I have taken a stand with one against the other? I might have been alienated from the church, alienated from the ministry, and possibly alienated from heaven.

3. Disunion confuses and thwarts. A chief in Africa said to a missionary, "Which is the biggest God? The Presbyterian God, or the Baptist God, or the Methodist God?" He thought each denomination worshipped a different God. Said a distinguished Japanese professor to Sir Edwin Arnold, "Send us more of Christ, but do not send us any more denominations." Christ is the desire of the nations; sectarianism is the desire of Satan. As Dr. Behrends said at the Ecumenical Missionary Council in New York, "The world-wide empire for which Christianity is destined will never come until two things happen; there must be a fusion of churches and there must be a fusion of creeds. We must believe together and we must work together."

4. Disunion is at variance with the will of Christ. It was the night before the crucifixion. Jesus is gathered with his disciples for the last time. How can he spend the few remaining moments better than in prayer. What will be the burden of his heart as he prays for them? We say, "He will pray that his followers will grow in numbers, in wealth and influence; that they will be kept from sickness, from danger, and from death." But Christ's thoughts are not our thoughts. He prays that they may be kept from the two great evils which threaten —apostasy and division. "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." "I pray . . . that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

He can hear even now the shouts of the mob clamoring for his blood, can feel the sting of the lash, and the pain of the piercing nails. More bitter still are the wounds in his body, the church. So he prays, "May they be one."

Christian union is desirable, we are told, but it is not practicable. Men will think. And when they think they will differ. And when they differ they will divide. But the differences today are no greater than in the early days of the church when Jew and Greek, Barbarian, Scythian, bondman, freeman, were one in Christ. Can we not find the basis of union which existed then? We might begin by calling our-

selves by the simple New Testament names. "And the disciples were called Christians first at Antioch." "If any man suffer as a Christian let him not be ashamed; but let him glorify God in this name."

It is proper that the Church, Christ's bride, should wear the bridegroom's name. I married a couple recently and when I congratulated them the bridegroom smiled gloriously as he heard the bride called by his name. He would not have been so pleased had I called her by the name of the best man or by the name of his valet. Not by the name of John the Baptist, the friend of the bridegroom, nor of Wesley or Calvin, the servants of the bridegroom; but of Christ himself, the bridegroom.

We prefer these names because they are scriptural, because they honor Christ, and because they do not separate us from other Christians. We do not take the name because we feel that we have any exclusive right to it, but because we would not be excluded from any who desire to wear the name. "Our peculiarity is that we would not be peculiar; our distinction is that we would not be distinguished." All who love the Lord are our brethren.

In the matter of a creed we would go back of all human creeds to the simple confession of the New Testament, "I believe that Jesus is the Christ the Son of the living God and the Saviour of men." This includes all that is essential in the creeds. Christ is the anointed prophet, priest and king. He fulfills the threefold needs of men. We are ignorant, we need a prophet to teach us; we are sinful, we need a priest to intercede for us; we are enslaved, we need a king to free us and rule over us. He is the prophet of the mind, the priest of the heart, the king of the will. If we are right about Him, He will bring us right about everything else.

In regard to the form of baptism, we have sought to stand also upon scriptural and common ground. Immersion was practiced in apostolic times, and as valid baptism has never been in dispute. For the sake of union let us practice the mode upon which all may agree.

We do not advocate a dead uniformity. Provision must be made for men of different temperament, for new times that will need new methods, for the flow of the spiritual life which will need varying channels of expression. "In matters of opinion, liberty; and in all things charity." When there is a "will for Christian union the way will be found." It may not be my way, it may not be thy way; and yet in His own way the Lord will provide."

But union is not desirable nor practicable unless it be "in Christ." Our hearts must first be made to glow in the fire of His love if we would be welded in a union which is stable and lasting. As we come closer

to Him we shall be closer to each other. Standing under the shadow of His cross and looking up into His face of entreaty we shall forget our differences, and shall be able to say, "One is our Master, even Christ and all we are brethren."

Baltimore, Md. Edward B. Bagby.

PRAYER

THOU ART my Lamp, O Lord, and under Thy light the darkness is swept out before me. I see the majesty of forgiveness, the power of prayer, the strength of purity and the gleam of the renewed ties of human love in the resurrection day. Let me not sin against Thee in ceasing to pray for others, and let me answer as readily to all calls from Thee as Samuel when he said, "Speak, for Thy servant heareth." I shall not hear Thee with these ears, but my heart is ever listening to hear Thee out of Thy own language and, out of daily obedience, I know that I shall learn to be humble and pure and friendly and kind, for Thou, O Strength of Israel, art my strength, too. Amen.

PRAYER

O LORD GOD, I desire to take these admonitions to my own heart. Thou hast written them for me; I read my name on these pages; I am ashamed of all my transgressions and confess my folly. Surely there is great blessing in practicing Thy word, but sorrow follows my disobedience and leaves me wretched and blind and naked. Thou hast made it plain. Thou art my only help as I tread this world's pathway and only Thyself art the comfort of my soul. Teach me, lead me, make me and grant that I may not play the fool in being entrapped by snares nor fascinated by sin, but give me Thy grace that I may walk before Thee humbly, courageously and with a perfect heart. Amen.

NEW BOOKS REVIEWED

SOCIAL PROGRAMMES IN THE WEST. BY CHARLES RICHMOND HENDERSON, PH.D. THE BARROWS LECTURES. Chicago: The University of Chicago Press, 1913. $1.25.

Some years ago Mrs. Caroline E. Haskell established the Barrows Lectureship, for the purpose of presenting Christian thought to the universities of non-Christian lands. Such brilliant men as Dr. John Henry Barrows, Principal Fairbairn and Dr. Hall have spoken on this Lectureship. Dr. Henderson's lectures prove him to be a worthy successor of these distinguished educators. The volume opens with a letter of commission from the International Associations for the Legal Protection of Workmen, for the Combat with Unemployment and for Social Insurance. The six lectures deal with social problems under the titles "Foundations of Social Programmes in Economic Facts and in Social Ideals," "Public and Private Relief of Dependents and Abnormals," "Policy of the Western World in Relation to the Anti-Social," "Public Health, Education, and Morality," "Movements to Improve the Economic and Cultural Situation of Wage-Earners," and "Providing for Progress." These lectures consider that system of measures which is designed to promote the welfare of the common people—welfare at once vital, economic and cultural, and reveal Christ's spirit in works of love, kindness and justice, which He is doing through men for the infant, the sick, the insane, the poor, the criminal, the toiling and ill-paid wage-earner.

Up to the time of Constantine the charity of the Church was congregational and was administered by the officers of each local Church; during the mediæval times from 312 to the Reformation (1517), the Church was supported by political rulers and hospitals and asylums were endowed, and property so devoted is still yielding revenues for the solace of the misery in our times; since the sixteen century, governments have gradually been assuming the obligation of relieving distress and guaranteeing at least the necessities of existence to all indigent citizens. This change has been a necessity because of the inability of the Church to care for all the poor, and at the same time the only way for an equitable distribution of the burden by a poor-tax on all the citizens for the help of all the needy, including the poor, insane, etc. The Charity Organization Society Movement since 1870 has made itself felt among all English speaking peoples in modifying the methods of philanthropy. But charity, whether public or private, is degrading. Mutual benefit clubs are better. The leaders of reform see in the sickness and maternity insurance legislation the only promise of the day.

Society is coming to see that smallpox, yellow fever and tuberculosis are not visitations of divine wrath, but gross neglect of the laws of health, and so education has in it the promise of better bodies—better temples for the soul. Said Novalis, "There is but one temple in the world and that temple is the body of men." This is a struggle in which the whole world is kin and we can join hands here as brothers with all in a holy alliance. Dr. Henderson has rendered a signal service by the delivery and publication of these lectures, which blaze the way for better conditions for the poor and the sick. His message is clear, comprehensive and true.

THE SUPREME NEED. BY FRANCIS B. DENIO, PROFESSOR IN BANGOR THEOLOGICAL SEMINARY. New York: Fleming H. Revell Company. $1.00 net.

This book is a comprehensive study of the Holy Spirit, and Dr. Denio rightly names it "The Supreme Need." He has thought his way with thoroughness and devotion through the twenty-seven chapters, emphasizing clearly the place of the Holy Spirit in Christian life. He affirms that the Holy Spirit is the source of all that is good and true in human thought. Without His

leadership no noble ideal can be realized. The book of Acts in the New Testament is named as the first witness of the result of the Holy Spirit's help in Christian experience. The results there give the explanation of the history of the Church of Christ. Failure to receive this power is due to the lack of faith in the Spirit. Instead of dependency upon the Spirit, the Church has too frequently accepted non-spiritual auxiliaries to help secure those visible results which attend the Christian life, and the Constantinopolitan emperors are cited as a conspicuous illustration of this.

He rightly argues that without the power of the Holy Spirit the Christian has no commission, no message, no authority to appear before the world. The greatest workers in all ages have felt this need and "anything that a minister may desire and ought to seek, will fail to be an equivalent for the help of the Holy Spirit in gaining the will to believe." All growth toward the full stature of the man in Jesus Christ is evidence of the Holy Spirit's work. The Spirit's presence and operation are necessary both for the maintenance of Christian life and the development of that life into symmetry.

He makes no more important statement than when he says that the greatest need today is "a Church composed of believers who long for the coming of the Kingdom of God. Aspiration is imperfect, incomplete, unless it is transformed into a passion for the reign of righteousness in the lives of men." And the most vital question he asks is in this fashion: "How can one know what the will of God is? Much more important is the question, Am I ready to do that will when it is made known?" Therefore let no man err through "raw haste, half sister to delay," in seeking a gift before the providence of God has brought him to it.

He wisely affirms that there is a danger of treating the Holy Spirit as though He had no more wisdom than we, and as though His function were merely to provide such measures of power as we wish, and so vanity, pride and indolence must be gotten rid of.

The whole book is rich in thought and spirit. Perhaps we would dissent from the order by naming study of the Scriptures first, prayer second, for no one can study the Scriptures without prayer, and then conscious experience and thought of the Lord's truest followers. The book, though, is a help to vision and hunger, and any Christian who is seeking to do the will of Christ will be helped in its reading.

CHRISTIAN WORKERS' HOLY BIBLE. Indexed and marked in red. By J. GILCHRIST LAWSON AND REV. JESSE LYMAN HURLBUT, D. D. Philadelphia: The John C. Winston Company. Divinity Circuit. With Thumb Index, $2.85; without Thumb Index, $2.50.

Mr. Lawson and Dr. Hurlbut have done a monumental service in presenting the entire Bible indexed and marked on all subjects connected with the theme of salvation. It is printed in long primer; consequently the type is large and clear, and the markings are on the margin and underlined in red, consequently easily seen. The letters of the alphabet serve as a key to all the markings, so that it is thoroughly simplified. In the back of the Bible is a classified summary of the markings, followed by a Bible Encyclopedia and Concordance, edited from the writings of twenty-five of the world's foremost scholars by Dr. Hurlbut and Rev. Alfred J. P. McClure, covering in all nearly sixteen hundred pages. For ministers, Sunday-school workers and Bible teachers, this book is most admirable. It is an invaluable help because of its simplicity and effectiveness.

CONFIDENCES. TALKS WITH A YOUNG GIRL CONCERNING HERSELF. By EDITH B. LOWRY, M. D. Chicago: Forbes and Company. 50 cents.

This book is written with scientific purity. It has in it a message for every girl from ten to fourteen years of age. It deals with sexual hygiene so delicately and yet so frankly that it can be safely put into the hands of the young girl herself, or, better still, read to her aloud by her mother, who, alas, too frequently neglects entirely all instruction on these matters to her growing daughter through the folly of a false modesty. No mother has dealt fairly

with her daughter until she has taken her daughter into her confidence on this matter, and this little book will help mightily to that end.

TRUTHS. TALKS WITH A BOY CONCERNING HIMSELF. BY E. B. LOWRY, M. D. Chicago: Forbes and Company. 50 cents.

Browning said, "Ignorance is not innocence, but sin." Certainly then the ignorance of sex hygiene is one of the disastrous sins of our times. Here is a book that tells the truth in these matters with a delicacy that a boy from ten to fourteen years of age will appreciate. The father can with propriety read this book with his boy. It is a straightforward and modest message that will help in the education of sexual hygiene as no other book we have ever found. We wish that every boy in the world might read it. It would give him a better chance to manhood.

HORIZON OF AMERICAN MISSIONS. BY ISAAC NEWTON MCCASH, M.A., LL.D., Secretary American Christian Missionary Society. With Introduction by President Charles T. Paul, M.A. New York: Fleming H. Revell Company. $1.00 net.

This is an able and brilliant discussion of the problem of American missions. Beginning with an historical survey of American Christianity, it discusses by chapters "Regional Survey of Unmet Religious Needs," "Foreign Factors in the Equation of American Missions," "Cities Related to the Kingdom of God," "Creative Forces Working in America," "Loyal Church Efficiency," "Supply and Location of Preachers," and "America Democratizing the World." Dr. McCash is well qualified to speak on these subjects. Not only has he been a student of these problems for many years, especially during his long pastorate as university preacher at Drake University, but his position in recent years as Secretary of the Home Missionary Board of the Disciples of Christ, known as the American Christian Missionary Society, has given him opportunity to study at first-hand the great problems that have to do with American Christianity. His utterances are not those of a denominationalist, but he has looked out with wide vision and catholic spirit upon all that is comprehended in American Christianity—its needs and possibilities—and points out our dangers and marks the way to triumph. The facts presented in these pages form a great argument for a united Church. A divided Christianity cannot conquer America. Nothing will satisfy the demands of these times but a united Church. Every condition—whether urban or rural—is calling for brotherly co-operation of all Christians for the sake of both Christ and our country. If America is to perform her duty to the non-Christian nations, she must be more thoroughly Christian than she is now. The American home missionary problem is one of the greatest problems of the world. This book will help to quicken enthusiasm to that task.

CHRISTIAN FAITH FOR MEN OF TODAY. BY EZRA ALBERT COOK, PH.D. Chicago: The University of Chicago Press.

This book is addressed to the men of the twentieth century "who desire to live the ideal life in the real world." Out of a definite class-work experience covering more than six years it attempts to present the essential truths of historic Christianity in harmony with the scientific and religious thought of today. It is well written. The style is good. The thought in the main is conservative and wholesome. We are inclined to believe that the men of today need a gospel teeming with the divine elements. Jesus is distinct from all other men. He is the only begotten Son of God and the conversion of men is wrought by the Divine Spirit. The Gospel is the power of God unto salvation unto everyone that believeth. It is helpful to get away from the scholastic phrases of the past to show men in scientific language the beauty of righteousness and to present divine truth in the thought of the times, and the great facts of the Gospel must be the guide-posts to the needs of the heart.

THINGS THAT ENDURE. BY J. R. MILLER. Edited by John T. Faris. New York: Thomas Y. Crowell Company.

Dr. Miller was an artist. When he fell asleep in Jesus many sighed that

they would be deprived of further reading after his enchanting pen, for his books gave him millions of readers. However, his co-laborer, Mr. Faris, discovered among Dr. Miller's manuscripts this rich material, which he has put in this volume under the title, "Things that Endure." Each one of the three hundred and twelve pages is worth reading. So many phases of life are touched on and in such beautiful fashion that no one can read this book without being enriched. It speaks truth and speaks directly to our present needs with a gleam of hope in all our struggles for better things.

THE MOUSE-COLORED ROAD. BY VANCE THOMPSON. Illustrated by Oliver Herford. New York: D. Appleton and Company. $1.00.

This is a Christmas story for children. The illustrations, the slipping away of the children from the class room to the mouse-colored road, and the Bethlehem scene will be interesting to a group of little folk around the evening fire.

THE COLONEL'S EXPERIMENT. BY EDITH BARNARD DELANO. Illustrated. New York: D. Appleton and Company. $1.00.

This is a beautiful story of how Sybil Crawford, the adopted daughter of a New England physician, makes a visit to Colonel Crockett in Maryland, tames his lion nature by her sweetness and tact and makes her life a real blessing to all. There are many rare touches of art in the story. It is healthy and good.

EVANGELISM AND SOCIAL SERVICE. BY JOHN MARVIN DEAN, MINISTER SECOND BAPTIST CHURCH OF CHICAGO. With Introduction by Clarence A. Barbour. Philadelphia: Griffith & Rowland Press. 25 cents.

Here is a message of liquid fire. Mr. Dean was a member of one of the teams in the Men and Religion Forward Movement. He is sanely alive on the needs of these times and with anointed eyes he sees the evils around him and undertakes the drudgery of their removal in these burning messages which every preacher would do well to possess.

FELLOWSHIP WITH CHRIST. A SERIES OF ADDRESSES DELIVERED AT THE GENERAL CONVENTION OF THE DISCIPLES, TORONTO, 1913. St. Louis: Christian Board of Publication. 50 cents.

This book consists of five devotional addresses—"Fellowship with Christ in Service," by Fred D. Kershner; "Fellowship with Christ in Life," by George A. Campbell; "Fellowship with Christ in His Sufferings," by W. C. Bower; "Fellowship with Christ in Prayer for World-wide Evangelization," by J. H. Goldner; and "Fellowship with Christ in Victory," by Carey E. Morgan. These are messages of marked beauty and power. No one can read them without being stirred to holier living. Each contributor is an artist and he gives his message in clear thinking and beautiful English.

JUNGLE DAYS. BEING THE EXPERIENCES OF AN AMERICAN WOMAN DOCTOR IN INDIA. BY ARLEY MUNSON, M.D. Illustrated. New York: D. Appleton and Company. $2.50 net.

This is one of the most fascinating books of missionary work in non-Christian lands that has recently been published. One has hardly read a dozen pages before he feels himself in the atmosphere of India. Dr. Munson has given such human and sympathetic touches to her story of five years in the jungles of India that the book possesses unusual gravity. Her long cherished purpose to help in the uplift of India—from the time of a little girl—finds a deepening interest as one goes with her through the two hundred and ninety-eight pages. Turning the leaves of a missionary book when a mere child, she found the picture of a Hindu mother throwing her infant into the jaws of a crocodile as a sacrifice to the gods. When her mother explained what the picture meant, she hid her tearful face on her mother's shoulder and with a heart of swelling pity, she resolved to "hurry and grow up" that she might go to India and "save those poor little babies." That gives the worthfulness of

the book and the strength of her character is felt all through it. Her labor had most to do with the physical ailments, but nevertheless she was a minister of Christ, whose robes the little Hindu children humbly kissed.

THE QUEST OF THE BEST. INSIGHTS INTO ETHICS FOR PARENTS, TEACHERS AND LEADERS OF BOYS. BY WILLIAM DEWITT HYDE, PRESIDENT OF BOWDOIN COLLEGE. New York: Thomas Y. Crowell Company. $1.00 net.

President Hyde opens his valuable and charming book by saying that it is for the top shelf, out of the boy's reach, because it describes stages through which the normal boy should pass in entire unconsciousness that such stages exist. But there is no more helpful book to be put in the hands of parents, teachers and leaders of young people, for the term boy used here is in the generic sense as including both boys and girls. It is a frank study of ethics rather than religion, and boldly points the way to the Quest of the Best in the development of the boy. It rightly emphasizes the value of the Boy Scouts, which is perhaps the greatest organization in the world for boys under the training of a proper leader. Its style is strong and forceful. Its message is appealing and practical. It is a book of great value and those who have the care of boys will be grateful to President Hyde for having written it.

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By PETER AINSLIE

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Principal A. E. Garvie, D. D., New College, University of London, England, writes:

"During my vacation I found time to read Dr. Ainslie's Yale Lectures and I am writing these few words in appreciation. I have the great cause of Christian union at heart, and I believe it is only on the lines that Dr. Ainslie suggests that it can be attained. I am very much pleased with the tone in which he has presented his subject; as that and that alone is the spirit of the one Master, in whose name I send Dr. Ainslie affectionate greetings."

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fourth Year | JULY, 1914 | Vol. IV, No. XIII

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

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The Place of Freedom in the Union of Christendom - - HERBERT L. WILLETT

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THE CHRISTIAN UNION QUARTERLY

NO. XIII

JULY, 1914

FIRST THINGS FIRST

It is frequently asked: What is the first step for the union of the Church? Certainly, it is an important question, and we do not have to go very far to find an answer.

As applied to Methodists, Baptists and Presbyterians, it should be wiping out the memories of the Civil War, which the nation has long ago forgot. The fault is not with either section alone. Both the Northern and Southern sections of these communions are at fault and, consequently, both should make concessions for reconciliation. It is a blot on the whole Church that what the nation divided on long ago and settled, the Church is still divided on and keeps alive by an unbrotherly division. For either section to say that it is not ready for union is a self-condemnatory confession that ought to make us all bow our heads in shame until grace shall be supplied for the victory over the flesh. Out of the fine experience of the complete adjustment of this difference will doubtless come the union of the sixteen branches of Methodists, the fifteen branches of Baptists and the twelve branches of Presbyterians.

As applied to the Lutherans, it is wiping out national animosities in the remembrance that God hath made of one all nations on the face of the earth. To keep alive these national distinctions is contrary to the will of God. As applied to the Episcopalians, it is spanning the chasm between the Episcopal Church and the Reformed Episcopal. However small numerically the latter may be, there is a chasm, and the Episcopal household should seek for its bridging. As applied to the Disciples, it is reconciling those brethren who have instrumental music, who contribute to a general foreign missionary treasury, and who practice open communion, and those who just as conscientiously practice the opposite of these. Had the apostles divided on so trifling a thing as instrumental music, missionary offerings or the observance of the Lord's Supper, conscientious as they

may have been in it, Christianity would have perished in the first century.

Here are six of the great communions in America with their own households in schism, not to speak of the six kinds of Adventists, four kinds of Plymouth Brethren, seven kinds of Eastern Orthodox, two kinds of Catholics—Roman and Polish, twelve kinds of Mennonites, four kinds of Reformed, two kinds of United Brethren, etc. As one reads the list he is led to inquire whether each one of these represents a separate God as they stand for a separate infallibility. It is a scandalous condition and bespeaks a forgetfulness somewhere in human conscience of the cross upon which died the Saviour of the world.

It must be remembered that these are not creedal divisions which come in for so much present-day discussion, as though agreement upon a creed were the essential thing to a united house. These divisions have to do with pride, conceit, impatience, love of power, jealousy—the very things of which the apostle said: "The works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like, of which I forewarn you, that they who practice such things shall not inherit the kingdom of God." It is no mistaken utterance of the apostle and it applies with significant force to our divided Christendom. Is it not time to clean our own houses of these filthy practices? Each neighbor has as much as he can do to get his own house clean without tendering his services to another. It is a serious task.

Our first work is at home in our own communion. The scandal of our pride, conceit, impatience, love of power, jealousy, and other works of the flesh are known around the world. They must be got rid of as the drunkard gets rid of his drunkenness and the fornicator of his fornication, and the idolater of his idolatry. As important as is raising great sums for missions, education and benevolences—and it is necessary that this be done—it is far more important that, before we bring our offerings to the altar, we first bring ourselves. Our difficulties are not beyond us, but within us, and reconciliation comes of the spirit and not of the letter. It is well enough to work for the larger interests of Christian union, but these matters which have to do with the union of our local households must not be overlooked, for here is the real beginning of union. Christ deals with individuals. It is the willingness of the individual Christian to enter the league of reconciliation of interests nearest at hand that means union of the Church at large.

THE WAY TO CHRISTIAN UNITY

BY D. C. LATHBURY

I propose to say something about a way of promoting unity among Christians which has more promise than any attempt to remove difficulties by simply evading them. There have always been open questions in the Catholic Church, and I have no wish to see their number lessened. It is another matter when it is proposed to treat questions as open which have hitherto been closed. Then it is time to ask ourselves what is the main cause of Christian disunion. What is it, for example, that keeps English Christians apart when the presence of a common enemy ought rather to draw them together? Churchmen and Nonconformists are constantly found on the same platform when they have to speak of their duty towards their neighbor. What is it that separates them when they have to speak of their duty towards God? This question is often dismissed with commonplaces about agreeing to differ. The weak point of this process is the temptation which it offers to treat the things about which men differ as of no real consequence. No doubt this offers a very convenient way of escape from a controversy to which there seems no end. But this kind of agreement is but a poor substitute for Christian union. It encourages a temper which Christians should be the last to wish to see general—the temper that dismisses religion as the one subject about which there is nothing certain to be known. This is but a reproduction of Tennyson's fallacy—

> "We have but faith, we cannot know,
> For knowledge is of things we see,"

which is the Victorian version of St. Paul's, "I know in whom I have believed." The road to unity among Christians does not lie through indifference. The way to get on to it is to realize that differences about religious truth—when they are not merely traditional, as differmoral origin. When this is forgotten they come insensibly to be set down to some moral fault. Men come to assume that others would think as they do if they had more candor, if they were more willing to face a question fairly, and did not accustom themselves to looking at only one side of it. And all the time what keeps the two disputants asunder may be that neither of them really understands the other's

position—perhaps does not always understand his own. I do not mean, of course, that if this were once recognized all their differences would be in a fair way to be removed. But I do think that though a unity of Christian convictions may never come within our reach, we may make a very much nearer approach to a unity of Christian tempers. We are not likely to do this so long as we set down differences among Christians to obstinate blindness or incurable prejudice. In order to understand what another man thinks about religion we need a great deal more patience and readiness to take trouble than we ordinarily have at command. There are always two possible impediments round the corner—one that we may not have understood what our opponent in the controversy really means, the other that he may not have understood what we really mean. To remove either of these obstacles costs more time and more trouble than to explain the difference by unwillingness on the other side to make a frank acknowledgment of error. But the result is worth the pains. It sets both sides on the right track, and it sometimes leads to the discovery of an underlying agreement where at first there seemed to be nothing but hopeless discord. Happily, this disposition is far more often met with in religious discussion than it once was. Men take more pains to understand the intellectual position of an opponent. They are more alive to the difficulty of making their own position clear to one starting, perhaps, from a wholly different standpoint. And now and again we see wonderful successes attained in this way. There was a time, I suppose, when such a spectacle as the funeral of Father Stanton would have been impossible—a time when the genuine unity between him and numbers of Nonconformists was altogether unsuspected. The change that has taken place is the outcome of a single-minded desire on both sides to find out whether there may not be a very real agreement between Christians belonging to different churches and honestly holding very different views. What similar triumphs over prejudice and misunderstanding may yet be in store for us I can not say. But I am sure that it is only in this direction that any such victories are to be looked for.

D. C. Lathbury.

Harcombe, Godalming, England.

THE PLACE OF FREEDOM IN THE UNION OF CHRISTENDOM

BY HERBERT L. WILLETT

The principle of religious freedom has won its place in the vocabulary of religion. There was a time when it was anathema, the synonym of lawlessness and revolt. There are still sections of the Christian Church in which it is so regarded. But the right of freedom is recognized over large and increasing areas of Christian thought, and ultimately, rightly understood, it must attain universal recognition.

There are two methods of defining freedom, which need to be distinguished. The first is, the right of all men to accept for themselves the form of faith which seems to them most convincing. As it would be affirmed with emphasis that people of the non-Christian lands are not bound by any ethnic obligations to retain their former religious affiliations, but are free to accept Christianity when presented, so also must it be the right of every man in Christian lands to select for himself that confession of faith and that form of Christian association which most nearly meets his religious ideals and needs. This freedom of conscience has been won in most parts of Christendom at great cost, and is not to be questioned as the priceless heritage of peoples who have attained religious enlightenment.

There is also a second phase of religious liberty which has been of slower growth, and still encounters grave opposition in some quarters. It is that freedom which every soul possesses to achieve its own religious possession of thought and character, even under the most authoritative form of Christian organization. It is not unnatural to believe that the safe course is to accept the explicit direction and oversight of the particular Church which one has chosen for his own, or into which he has come by birth or other relationships. To accept without question the teachings of such a spiritual monitor relieves one of all obligations save obedience. In such an atmosphere freedom is not particularly craved. There is a certain comfort in the surrender of conscience and judgment into the possession of this larger and trusted agency. Yet there is always the lurking suspicion that character cannot be obtained in this manner. It must imply the free selection of an alternative, unforced by any other authority than that within. Inside of the broad circle in which the authority of the

person of Jesus is recognized, and the value of Holy Scripture, Christian tradition and the fellowship of believers is normative, the free soul must take its choices of doctrine and conduct, if a purposeful character is to be achieved.

It was this type of freedom which Jesus sought to vindicate to the thought of His followers. The religious environment in which He found Himself made much of the authority of minute and detailed religious observances. Nothing was so great a shock to the contemporaries of Jesus as the discovery that He regarded most of these ceremonial observances as of little worth. To be sure, they were enjoined by the religious code of the age, and there is no doubt that life under the law was in many instances rich and fruitful. But Jesus was intent upon the affirmation that the sort of character He desired in the members of the new society He was interested in starting could only be secured by a personal judgment as to things that were really worth-while in the sight of God. He wanted His disciples so grounded in the high principles of His ministry that they might act with entire freedom in the great choices they must exercise under the urgency of His example.

Not less was the apostle Paul concerned to emancipate his spiritual children from the legal institutes of Judaism, and to set in their hearts the principles of love and loyalty to Christ in place of either a creed or a set of commandments. Both the Master and His greatest interpreter sought to deliver humanity from the thraldom of legalism, tradition and form. They laid insistence upon the character of the new faith as embodied in ideals of relationship and behavior, rather than in doctrinal statements, ritual observances or methods of organization. Jesus called men to none of these things, but to Himself as the center and inspiration of the new spiritual community.

It is surprising how early this ideal of Jesus and the apostles was obscured. Perhaps it was but natural that the influences of Greek speculation, Jewish ceremonies and Roman organization should limit the freedom of Christianity through the periods which followed the days of the primitive Church. The Master had to trust His enterprise to men of limited knowledge and ability. These men were the best He could find, and it is the wonder of Christian history that the new society made such rapid and satisfactory progress during the first century. The ideals of freedom were given ample recognition. No doubt, there were tendencies to confine the fresh spirit of Christianity within the limitations of intellectual or social custom. But the New Testament closes with clear testimony to the liberty and responsibility which were the ideals of the early Church.

Then came the growth of the ecclesiastical institution. The Roman Church came to its majority through the play of political forces, and with it there came a new kind of authority of which the early Christians had never dreamed. The authority of the Church was imposed with insistence and rigor. Controversies, which proved the presence of widely divergent opinions, were settled by majority votes, and the dissenters were either silenced or excommunicated. There seemed no other way of preserving the integrity of the one universal Church. The obscuration of the principle of freedom as announced by the Master and the apostles, left the Church only the unhappy expedient of suppression in dealing with attempts to exercise liberty of conscience and the right of personal responsibility. The groups of believers who dared to brave the disfavor of the religious authorities of those ages appealed to the higher authority of the Scriptures and the Christ, but in vain. To the men who were guarding the interests of organized Christianity it seemed impossible to tolerate in any the claim to that freedom to which Jesus had made His people heirs, and in which the greatest of the apostles bade them stand fast.

The Reformation reasserted this principle, so long obscured, or but sporadically affirmed. Over wide stretches of Christian territory the breath of the newly-found freedom swept. The struggles of the reformation period were essentially efforts to vindicate and safeguard this ancient right. In that struggle the historic unity of the Church was destroyed. To be sure, Christianity had long been divided on national lines. The Eastern and Western Churches had gone their separate ways over matters relating to the later history of the Roman empire, and the Oriental Churches stood apart upon other grounds. But in the West there had been the appearance of unity disturbed only by protesting efforts on the part of reformers before the Reformation.

It was the passion for freedom which brought on the new order and divided the Church into the various groups of Protestants. To the student of Church history it seems a very high price to pay for religious liberty. And yet the price was not too great. Far better the cleavage of the Christian community of the West into its many divergent communions than the older uniformity at the cost of an authority which inhibited the free life of the spirit from all but the prescribed forms of expression. There are those who share the sentiments of Erasmus that the outward form taken by the Reformation was pathetic and unnecessary. But it has been the experience of religious history that the new wine cannot be contained in the old

skins, and that a new energy is likely to find a new form of expression.

Whatever may be the final verdict regarding the disruption of the historic Church which came with the Reformation, there can be little question as to the value of the principle of freedom which it reaffirmed. That principle is recognized today in almost all parts of the Church. Nor is its importance limited by the increasing recognition of unity as an essential element in the life of the Church of the future. It might seem at first that unity and freedom are mutually exclusive. Does not unity demand such an agreement on doctrine, ritual and organization as must limit the freedom of individual Christians to narrow confines? Must there not be a source of authority a long way this side of the Christ or the Scriptures in order that the differences now apparent in Christendom, even in Protestantism, shall be resolved into a harmony such as the friends of Christian unity are now seeking?

The answer that suggests itself is either of two alternatives. First, the dream of freedom must be abandoned and the union of Christendom sought in a return to the plan of an authoritative mother Church, which shall assume the right of proclaiming the doctrines, administering the ordinances and prescribing the organization of the united Church. Or, secondly, the united Church of the future must be comprehensive enough to safeguard the principle of freedom by the frank recognition of all those elements of the Christian life which have proved worthful and convincing in the experience of the historic Church. And this second alternative is the only one that seems possible of acceptance in a society that has learned the immeasurable value of the principle of freedom, and will not lightly part with it. Those who have paid the price which freedom has cost insist upon leaving it unimpaired to the future, so that their children may be free-born. They have come to see that no belief or form or plan of operation which the church in any of its historic experiences has found worthful need be thrown away. The Church of the future will be a united Church, not only in its broad spirit of toleration and good will, resulting in co-operative activities for the ends of the Kingdom of God; but it will be united in a manner to make its impress upon the world as the Church of Christ, "elect from every nation, yet one o'er all the earth." Any union less visible and impressive than this would not fulfill the demands of the time nor the Saviour's prayer for the oneness of His followers.

But that Church will include under the principle of freedom varieties of belief and practice as wide as those which separate the

churchman and the dissenter, the conservative and the liberal, the advocate of congregational independence and the champion of centralized authority, the immersionist and the pedo-baptist, the lover of ritual and the contender for simplicity in the public worship, the representative of the highest culture and the interpreter of the broadest democracy, the scholar with his critical method and the unskilled but devoted Bible student, the defender of an elaborate creed and the advocate of no creed at all save the primitive Christian confession. All these and still other varieties of Christian faith and practice will be found to be not inconsistent with such a unity as Christendom is on the way to realize, and in such inclusiveness the principle of freedom will find ample scope and illustration.

If it seems inconsistent with the idea of unity that there should be this diversity of sentiment and activity in the united Church, the student of the theme has only to consider the same varieties of sentiment now prevailing in almost any one of the various religious bodies which make up our manifold household of faith. The day is long past when any one of the denominations possessed a unified belief or practice. In every one of these religious bodies the differences of opinion are so marked that they are the commonplaces of denominational convocations and journalism. The united Church of Christ, in spite of the wide variations which today appear, even in Western Christendom, will need to overcome conditions hardly more difficult than those which prevail in many of the denominations which are composite parts of the whole. The frank recognition of the right of private judgment, a broader spirit of sympathy with those whose religious definitions and practices differ from our own, and an earnest purpose to remove the scandal of a divided Church cannot fail to promote the broader fellowship of believers and to prepare for that unity of the people of God which is the next great step in the achievement of the divine purpose for the world.

Herbert L. Willett.

THE POSSIBILITY OF PROTESTANT UNION

BY ARTHUR E. MAIN

It is probable that those who have thought very much upon this subject have reached more or less matured conclusions as to the best way of putting into practice the principles of Christian brotherliness and unity. But just now, no doubt, we need most to emphasize, intelligently and conscientiously, the New Testament ideals of the Church and of Christian union. When the higher life comes it will take to itself fitting forms.

We call them Christians who believe in Jesus Christ as Saviour and Lord, and whose lives are in the right direction, although the progress may be slow; and it has long been my conviction that there should be the greatest possible co-operation and organized unity among the disciples of Jesus.

This is not a plea for indifferentism, or for any external union that is not in spirit and truth; but for some kind of union of Protestant Churches and denominations that shall exhibit anew the brotherhood of believers and hasten the coming of the Kingdom of God.

The union of Christians must be possible because the Saviour prayed for it. The seventeenth chapter of John, recording a prayer of our Lord, is a holy and sublime revelation of His deepest feelings concerning Himself, His work, the Church, and the world. And here He prays again and again that those who have been given Him by the Father, and those who shall come to a faith in Him through the preaching of the gospel, may all be one, and perfected into one.

If we were to deny to one another, on account of individual or denominational differences in faith and practice, the right to the name Christian, the right to our fraternal regard, and to the privileges of Church membership, then this discussion would be quite pointless; but if we count one another as Christians because of our trust in one Saviour and Master, then the subject seems to me to be a most vital and important one.

The nature of the union that ought to exist among believers is suggested by the language of our Lord's prayer: "That they may be one, even as We are; "that they may all be one, even as Thou, Father, art in Me, and I in Thee."

This archetypal, ideal unity between the Father and the Son, is

unity of being, living, spiritual, and ethical. Grounded in this oneness of being there is personal fellowship, and communion of thought, feeling, and purpose.

Love is the essential ground of all that God is or does; for God is love. And this love is not passive benevolence and compassion, but outgoing, active, sacrificing, redeeming.

This divine unity is organized and co-operative. The history of the Kingdom of God reveals Father, Son, and Holy Spirit. The Word and Spirit enter into human history and experience to bring salvation and righteousness. The Father and Son are one in a perfect oneness. The Son praises the Father's way of self-revelation, and receives from Him all authority for His redeeming and kingly work. And the Holy Spirit comes to take of the things of Christ and interpret them to believers.

Our Lord prays for a unity among His disciples like that between the Father and Himself.

There should then be among Christians a unity of inner being. By creation, all men have the image and likeness of their Maker. By redemption all believers enter upon eternal life and become partakers of the divine nature.

In the measure of our renewal unto knowledge after the image of Him who created us, reason requires that there shall be a more and more complete partnership in religious faith, and a growing ethical and practical likeness of thought, feeling, and action.

God is love; and in the new birth we are born into a new sonship and, therefore, into the moral likeness of our Father. Then comes the commandment new in motive and scope that we love one another even as our Lord loves us. Imperfect obedience to this new commandment of our Saviour; the incomplete reign over men of this heavenly energy of love, seems to me to be one of the greatest of stumblingblocks, and one of the chief hindrances to the more rapid progress of the kingdom.

When the Lord prayed that believers might be one He certainly meant more than the spiritual unity of a common inner divine life; for normal life reveals its energizing power in outward forms and in action. While the letter without the spirit is dead, the spirit without the letter is only mysticism. Living, spiritual unity, according to universal law, requires organization, visible union, as essential to growth and efficiency.

The rise of denominations may have been necessary to counteract still greater evils of doctrine and practice, and to furnish ways and means for the expression of new-born and strong convictions as

to truth and duty; and the divine providence has overruled them for the advancement of Christ's kingdom. But this does not prove that they are an essential and permanent good. Many denominations have, indeed, stood for particular and important truths; but these truths have sometimes been so emphasized in the way of exaggerated value, and of pride, narrowness, or bitterness, as to bring them dangerously near the border line of actual error.

But if denominations have risen as needed witnesses to neglected truths, and have fostered a zeal overruled for good, still, historical, scriptural, and rational principles and facts seem to warrant these statements:

(1) There are denominations that are so nearly alike that separate existence is no longer justifiable; and fusion, not comity, should be their desire and purpose. Such separations are without reason excepting on the ground of their usefulness.

(2) If there are denominations whose witnessing mission is not yet accomplished, even they ought to come much closer together both in spirit and form. Do all believers constitute the Body of Christ? A body is one of the most real of all organizations. There are many members, differing in functions, but without alienation. They are mutually related and interdependent parts of *one* body. The several States of our Union are independent in many respects; but under one constitution and one flag they are organized into one nation. And many of us believe that it is high time for the Churches of the Lord Jesus to form a union more actual than any that now exists, in order that it may be known that the spiritual Body of Christ is a self-revealed, holy, and grand reality, even as the Incarnate Word of Life was seen, beheld, handled, and heard.

If any Church holds as truth what, it is feared, cannot stand the test of fellowship with other Churches, under the law or moral evolution and the survival of the fittest in the sight of God, would it not be well to inquire whether after all it may not be error instead of truth?

The union of Protestants must be possible because sectarianism, and denominational exclusiveness, are not in harmony with the teachings of the New Testament. We read of *Churches,* it is true; but we also read of a *Church,* one great Church. After Peter's confession at Cæsarea Philippi, our Lord said to him, "Upon this rock I will build My *Church.*" After the conversion of Saul of Tarsus the *Church* throughout all Judea and Galilee and Samaria had peace. The great apostle confessed to the Churches of Galatia that beyond measure he had persecuted the *Church* of God. To the saints at Ephesus he

wrote that God had given the Lord Jesus Christ to be head over all things to the *Church,* which is His body; that through the *Church* the manifold wisdom of God is to be made known; and that Christ loved the *Church* and gave Himself for it, that He might sanctify it, and make it holy and without blemish. And Timothy was taught that the *Church* of the living God is the pillar and ground of the truth.

The Churches, then, of a town, city, state, or nation, or of the world, by the internal, uniting bond of the Spirit, and in the fellowship of a common life, are the Church of the given territory. Such seems to be a part of the new covenant evangel.

This union must be possible because of our believing together in the greater truths. It is quite probable that persons and denominations are holding to different truths that enrich their religious experiences; and we ought to allow one another great liberty of thought and expression, on this account, bearing in mind that uniformity is neither possible, nor essential to union. But beyond these varying beliefs we are now in substantial accord with reference to the fundamental truths relating to God, man, sin, salvation, the kingdom of God, righteousness, and eternal life. Why not come together here, and by our oneness witness to the heavenly origin of Jesus' mission, and to our common faith in Him as our divine Saviour and Lord?

Evolution means a series of changes that, in the long run, bring progress from lower to higher forms of being. Denominationalism, at the best, is only a stage in the Church's development toward New Testament ideals. We are not yet, as living stones, built up an ideal spiritual house, to be a holy and royal priesthood, a holy nation, to offer up spiritual sacrifices and show forth the excellencies of Him who called us out of darkness into light. As fellow-citizens of the household of God we are not yet *fitly framed together,* growing as we might into a holy temple in the Lord, builded together in Him for a habitation of God in the Spirit, Who is the source of our power for service.

Like the divine love and unity, love and unity among Christians cannot be the passive emotions of good will and sympathy, a kindly but non-energizing disposition. If real and vital they must be active, social, self-sacrificing, practical, helpful.

Protestant and Christian union then must be possible because the fruit of this moral miracle of love, whose power to be felt must be seen, is to be the world's salvation. Our Lord prayed that His disciples might all be one that the world might believe and know that He was sent by a loving Father. Brethren, is the coming of the kingdom delayed by our unbrotherly divisions?

Individual and independent effort has, of course, accomplished great good: but this is not to deny the greater spiritual, moral, and practical value of union. In the light of our Lord's prayer for the oneness of His followers, I cannot but believe that the longed-for power in the work of the kingdom, and needed efficiency for the solution of such problems as the following, can only become the possession of a united Church:

How shall the whole world at home and abroad, in city and country, be speedily evangelized? Paul, as a priest of Jesus Christ, brought converted Gentiles as an offering to God. It is the priestly function of the Church to bring converted souls as an offering to the Lord.

How shall the poor and maimed and blind and lame, in streets and lanes, in highways and hedges, unreached and unsought because almost unknown and unloved, be brought into the heavenly feast?

What are the sources and cure of the plague spots of poverty, ignorance, cruelty, lust, drunkenness, and gambling, that expose whole neighborhoods to the danger of moral blood-poisoning?

When and how shall men and nations learn war no more, and come into the realm of the Prince of Peace?

How shall boys and girls be rescued from ruinous home and social environments, and be trained for good and pure citizenship?

How shall every family be put in the way of having a clean and comfortable home, with good food and clothing, and leisure and opportunity for some measure of self-culture? We must not forget the influence of physical environment. The heavenly life is described as being very beautiful. It is sin that defaces a beautiful world. Nothing is really good that is not beautiful; and nothing truly beautiful that is not good.

One should feel and think soberly and rationally; but when one calls to mind the Spirit's promised power for witnessing unto Jesus, and dwells upon the possibilities of service and efficiency in a united and consecrated Church, the soul cannot but be exalted by the vision.

The divine love and union are perfect; ours cannot be, yet. But the love of God in human hearts and lives may become perfect if on ever-rising ideals as on the rungs of a ladder the finite climbs toward the true, the right, the good, the perfect, the infinite.

How Christian love and union are to be realized in the manifested brotherhood of the kingdom, our Saviour teaches: "that they also may be *in Us;*" "I in them, Thou in Me." Living, loving, trustful, obedient fellowship with God through Jesus Christ, His Son—this is the source and ground of our love for one another and for the

world. Again, Jesus says, "And the glory which Thou hast given Me I have given Them; that they may be one." This is the glory of a saving faith that makes us faithful; a hope of the glory of God yet to be revealed in the final triumph of His kingdom; the glory of purifying and self-denying love; of life-giving knowledge; and of perfected communion and efficient service in the work of God our Saviour.

If we have not love, love that tends to bind us together in Christion union, other gifts and many words and deeds profit us nothing, profit us nothing.

O God, who through Thy Son didst set forth one faith for the salvation of mankind, send Thy grace upon all Christians, and bring us into the unity of the Spirit and the bond of peace. Give us penitence for all unholy divisions, and break down every barrier to the union of Thy Church. Give us heavenly wisdom to seek only Thy glory through the advancement of Thy kingdom of righteousness. Unite us all in Thee as Thou, O Father, with the Son and the Holy Spirit, art One, world without end. Amen.

Arthur E. Main.

A PRAYER

I thank Thee, O Lord, for the schoolroom. Out of my ignorance, I was unwilling to wait; I was restless; I chafed amid every hindrance; my wounded pride and upset plans made me impatient. Oh! I see: I thoughtlessly forgot that Thou wast my Keeper and that to make me was more than to consummate all my plans, however good they were. I have failed, but Thou hast not failed with me, for Thou hast kept me at school and daily Thou hast taught me. I am beginning to learn the sacredness of discipline and the holiness of patience. I thank Thee for the divine hand that holds me back, that turns me into paths I do not care to go, that upsets my plans, that leaves me desolate and that teaches me how to wait. In learning the contentment of delay, I have found the sweetness of Thy companionship and, in the light of Thy countenance, I have received the divine gift of Thy peace. Give me such confidence that I shall not care whether my path lies across deserts or valleys or hills—only that my path shall lead to the foot of Thy throne, and then it will be enough to know that I have been made fit for Thy heavenly service. Amen.

CHRISTIAN UNION AND SOME OF ITS HINDRANCES

BY E. V. ZOLLARS

One hundred and five years ago the great Declaration and Address of Thomas Campbell was promulgated. It was a great trumpet blast in favor of Christian union and against sectism, and it awoke echoes in the religious world that have never ceased to reverberate. Contemporaneous with the promulgation of this plea, a method of union was proposed, namely: A return to the Christianity of the apostolic day, and it came to occupy as large a place in the propaganda that was instituted as the plea itself. The Disciples of Christ may be regarded as standing, in their organized capacity, for Christian union by a return to the apostolic Christianity. In their local congregations, if true to their principles, they seek to reproduce the Christianity of the apostolic day in its doctrines, its ordinances and its fruits. Hence, the propaganda of the Disciples of Christ is often designated as the restoration movement. Of course, in a sense, it is a reformation movement, but it seeks reformation by the way of restoration, the ultimate object being the union of the people of God. The plea of the Disciples of Christ has for its justification, first of all, the prayer of Christ, which was uttered in the very shadow of the cross, that His disciples might be one as He and the Father were one, and the further fact that the fruits of division have been and are disastrous to the progress of the Kingdom of God on earth. This plea, when first promulgated, met with but limited favor among the various Protestant bodies. Many of the wisest and most discerning men of most of the religious bodies saw the great evils of division, but the large majority had come to regard denominationalism as desirable, and, hence, the body of people that pleaded for Christian union were looked upon, more or less, as disturbers of the peace of the religious world, and they suffered not only misrepresentation, but even persecution in its milder forms.

It is encouraging to know that much progress has been made along the lines of Christian union since the day of Thomas Campbell. The subject is no longer tabooed or shoved into the background, and counted as unworthy of notice, but Christian union has come to be a popular pulpit theme among all the religious bodies of the Protestant world. Unfortunately, however, the divisions of one hundred

years ago still exist, and even the evils have been aggravated by new divisions that have sprung up from time to time. A superficial view might lead to the conclusion that the progress had been away from, instead of towards, Christian union, but such a conclusion would be manifestly far from the truth. The bitterness of sectarianism has been overcome, at least to a considerable degree, the desirability of union is being recognized by a continually and rapidly increasing number among all religious bodies, and the feeling is becoming quite general that Christian union must come and will come in the not distant future.

It is well for us to consider some of the hindrances that lie in the way of the accomplishment of the great end for which Christ prayed.

First, I would mention that in the minds of many of the Disciples of Christ the method of union has come to fill a place out of proportion to the plea itself. In our local congregations we have grown complacent and self-satisfied with the fact that we have reproduced, in a very large measure, the apostolic Christianity, or, at least we think we have done so, forgetting, it seems to me, the ultimate and practical realization of the union contemplated by our restoration movement. We think our duty done when an occasional sermon to our people has been preached. How many of our preachers make any effort to bring together the preachers of the various religious bodies of their towns or cities for the consideration of the subject of Christian union? How many ever make any practical attempt to realize the thing that lay heaviest on the heart of Christ when the sorrows of Gethsemane were close upon Him? I do not believe the people in the average Church hear as many sermons on Christian union as were preached in the average Church of fifty years ago. Surely the time is coming when some more practical measures, looking to the union of Christians than we have yet taken, should be inaugurated.

Another matter that I would mention as standing in the way of union, or at least crowding out of our minds the importance of union, is our organized work for missions and benevolence. Surely, I will not be understood as saying anything against missionary or benevolence activity. A great people numbering nearly or quite a million and one-half certainly should recognize this great obligation to carry out the commission of our Lord, and to engage in all forms of benevolence that make organized work desirable, but we should not forget that as a people we did not crystalize upon the idea of missions or benevolence, but upon union, and that this fundamental

question must not be obscured by any other consideration, if we are true to our mission as a people. Personally, I have always been an ardent friend of missions and of every form of benevolent work, and I would utter no word that would discourage in the slightest degree activity along those lines, but I would sound the note of warning against allowing our attention to be diverted from the only thing that in my mind justifies our separate existence as a people. Let us ever keep in mind that the best way to promote missionary work and every form of Christian benevolence is to bring to pass the union for which we plead. Whenever Christian union is brought about, more progress will be made in one year towards the evangelization of the world than in ten years as matters now stand. I do not believe this is an exaggeration.

The third obstacle standing in the way of Christian union I verily believe is the sectarian spirit. An unsectarian plea is not always necessarily accompanied by an unsectarian spirit. Sectism has ever been the bane of the Christian world. The tendency of men to divide up into classes, cliques and clans seems to show itself everywhere. Even the individual Church has often been retarded in its work on account of the divisions that exist which make hearty co-operation in the common work impossible. If the sect spirit can creep into the individual Church and hinder its work, how much greater opportunity for mischief exists when the sectarian spirit manifests itself between the different religious bodies of the time. It is very hard for some people, even while pleading for union, to show an unsectarian spirit to their religious neighbors. I have seen this spirit stand in the way of many practical measures looking towards the union that is theoretically desired. The unsectarian plea must be accompanied by an unsectarian spirit if practical results are to be achieved.

Another barrier to Christian union is the prejudice that exists among the various religious bodies and from which we, as a people, are not free. Prejudice is a necessary concomitant of the sect spirit. The two go together and they make union a practical impossibility as long as they exist. There is no better way to eliminate prejudice than for each religious body to magnify the good points of its neighbors—in short, magnify the points of agreement, which, after all, are more numerous than the points of difference. When the various Christian bodies learn to love each other better, and to appreciate each other's worth, it will not be a difficult matter to eliminate those things that now serve to divide. If a little effort is made, Christian people will be surprised at how much good they can find in their religious neighbors, and they will discover how few are the points of difference,

and they will also see that their contentions arise, not over things that are found in the Bible, but about things that are extra-Biblical—that is, about human additions to, and subtractions from, the doctrines and practices of the apostolic Church.

Another barrier to union is sectarian bigotry—in other words, the assumption by the individual that the Church to which he adheres has all the truth and none of the errors that afflict the religious world, and that there is nothing further to be desired. This is closely akin to prejudice. In fact, both are the legitimate fruits of sectarianism. Bigotry is a sort of Phariseeism which manifests the same unlovely and unchristian spirit wherever and whenever it exists. The assumption that, "I am more holy than thou art" has done more to perpetuate division than differences in creeds. The disposition to form and maintain close corporation is seen in all religious bodies, and it is the exact opposite of the broad, liberal spirit that always and everywhere animates the true Christian.

The last barrier to Christian union that I will mention is the failure to clearly distinguish between matters of faith and matters of opinion. After every principle vital to Christianity has been recognized and insisted upon, without the slightest surrender, there is still left a wide realm for individual opinions, which never should be made matters of faith or conditions of fellowship. In fact, in any of the religious bodies of the present time there are differences of opinion among the individual members on many matters. I am convinced that there is as much difference of opinion on a great many questions between members of the same religious organization as between members of different organizations, and yet oftentimes these opinions are exalted to the realm of faith and made barriers to union between believers. Christian people must learn to allow large liberty of opinion if union is to become an accomplished fact. This means, of course, that there must be clear discrimination between matters of faith and matters of opinion, and that in the latter the utmost freedom must be allowed.

But notwithstanding the obstacles that seem to stand in the way of the union for which we plead and pray, it is encouraging to know that substantial progress is being made. Sectarian prejudice is growing weaker. Bigotry and exclusiveness are less in evidence. The desire for union is growing stronger, and, please God, the day is not distant when the prayer of Christ shall be answered that believers shall be one as Christ and the Father are one. God speed the day.

E. V. Zollars.

THE PRESENT STATUS OF THE CHRISTIAN UNION MOVEMENT

BY B. A. ABBOTT

It has taken Protestantism four centuries or so to work out its definitions. This is the ultimate cause of division. A denomination is an attempted definition. There may have been less sin in division than we suppose. If we are to determine our destiny by a thought, we should be sure the thought is right. When Paul called divisions carnal, he meant no more than that the people were in the cruder stages of their development.

It is incorrect to talk about reunion because the church has never been united. Even the Apostolic Church was not. Union comes at the last and not at the first of great movements. The supreme aim of Christianity is to establish fellowship of the race, and it comes as the perfection of Christ's cause in the world. Union is not a live issue, it is the main point of Christianity. The blood of Christ broke down the middle wall of partition between races and individuals. The Master prayed that His followers might be one, that the world might believe, and that glory might come.

There are many signs that we are emerging from the era of analysis, definition, experiment, into the era of synthesis, application, certitude.

Where do we stand today? We still have the four great divisions of Christendom, which have struggled with each other to be considered the true, valid Church alone accepted of Him. Standing as barriers between them are questions of race, nation, politics, mental habits, theory of spiritual influence, method of Church government, form of dogma, money, prejudice and ignorance.

The Roman Church looks with interest on the movements for Christian Union. Its view is that union can be effected by going back to the fold of the faithful which the Romanist considers his Church to be.

The Greek Orthodox Church seems to feel sufficient in itself. It is more a nation than a Church. Its spirit is irenic and some slight approaches to it have been received with friendliness.

The Anglican Church, which is also a state Church, appears to be, generally speaking, favorable to union. But now the famous Kikuyu incident reveals a diversity of opinion, intensity of feeling, and

narrowness of view that do not promise much immediate help in the Union movement. Yet some of the ablest Anglican writers and officials have shown the warmest sympathy and expressed themselves in the clearest words for the union of Christendom.

In the Protestant Churches, Christian Union is the supreme issue. Everybody seems to be in favor of it. That there is not yet agreement upon its exact nature or form, is not discouraging. Perhaps unity is here now and the only problem left is how to express it and use it in union. Uniformity is not involved. Uniformity is impossible because no one cares for it, and because it is not essential. It is probable that there is more union in diversity than there could be in uniformity.

There are many conditions which enable one to take an optimistic view of this insistent subject. The background is favorable for such a consummation. The universal diffusion of knowledge has tended to break down race, nation and clan antipathies, and the actual solidarity of the human race is pressed upon us from many sources. Democracy has been tried and found not wanting. We begin to know how to correlate liberty and unity. We are learning the fine art of reconciling personal autonomy with corporate obligation, and there is such a growth of the Spirit of God in the life of man that we are willing to limit our personal liberty by love in order that, having surrendered the smaller, we may reach the larger liberty. In managing the question of the diversities of modern Christianity there is a feeling of shame in the abuses resulting from divisions. We are perpetually humiliated by the weakness of division in the face of big, defiant evils. It is expedient to be united. But we shall have to take higher ground than mere expediency if we are to achieve such a glorious end as Christian union.

It is a valid argument, but it is not the highest, though it is the highest argument we seem able to make at the present time—that divisions mean friction, therefore, reduction of efficiency and leakage of power in church work. The pragmatic argument that division causes the waste of money is also less than the best. The dollars-and-cents brand of Christian union is not worth making a cause out of.

There are but few apologists for the present order. We have found that religion is deeper than temperament or taste, and that a bigger loyalty than attachment to a party is required of us. Over against the call of the clan we are putting the call of the divine. A Christian union conscience is emerging out of the bewildering anarchy of pride, prejudice, selfishness, even the good made uncouth by time and the sectarianism that has beset us and cursed the modern

Church with the spirit of proselytism. There is a growth not of tolerance—that were very feeble and doubtful—but of real Christian love coming out of the mutual understanding of one another's definitions and purposes that is burning the barriers away and establishing the true brotherhood which constitutes Christian unity.

Christian union sentiment is a by-product of a number of modern Church movements. But it sometimes happens that the by-product is more valuable than the direct, and such it is in this case. I refer to such movements as the Young People's Society of Christian Endeavor, which, it is safe to say, has influenced for good the entire Christian world. It has trained a generation of Christians who have been the most active and energetic element in the churches, generally having the broader vision, a reasonable spirit, and basing their lives and practices on the simple, essential and more practical doctrines of Christianity. I refer also to such a movement as the Sunday-school, a world force with its twenty-five millions or so of Christians, studying every Lord's day practically the same Scriptures, having the sense of interdependence, and only the rivalry that provokes to good works. It cannot but be that people who thus study the same thing continuously through the years will become assimilated to one another.

One of the mightiest forces in the evolution of the united Church is the reflex results of foreign missions. The missionaries have set an example of union that has filled all lovers of this great cause with enthusiasm, and I cannot believe that it is only a forced situation in the face of heathenism; that they are getting together only as a matter of self-preservation or merely as a method of attack upon the foe. Their unity and union are not mere matters of studied expediency, but the natural chemistry of souls made spiritual by closer association with Jesus Christ and by the organizing power of the bigger tasks undertaken in His name.

I get but little joy from the idea that the Churches are being driven together. Reliance cannot be placed upon such a method. It is a contradiction of terms to say that Christian Union can come by force. We can never be driven together by any combination of objective circumstances. There is no way to frighten Churches. We can only be drawn together, and this is being done by the better understanding of the person of Jesus Christ.

About 1870 commenced the production of books on the life of Christ. Many able volumes of the kind have appeared. They now reach, perhaps, into the hundreds. They have helped in a general way to a clearer vision of the person and work of Christ. This has

made possible a process by which much that was merely philosophical, incidental, theological or in some way wide of the mark, has been eliminated. The result is a much better and truer Christian theology. It has been made modern and vitalized by penetrating beyond the glosses and interpretations to the words of Christ Himself. Instead of the metaphysical Christ of the first centuries, the romantic Christ of the Middle Ages, the theological Christ of the 16th Century, the philosophical Christ of the 17th Century, the ecclesiastical Christ of the 18th Century, or the merely human and social-service Christ of the materialistic 19th Century, Christ has become the personal friend, the foundation of the church, the source of modern civilization, and the Master of life. Christian union is not far away because Christ has become so real to us.

Two magnificent generalizations that have been of immense help and played a large part in the Christian union movement are the Fatherhood of God and the brotherhood of man. For while they were used more especially in a political way in earlier days, their influence has been unmistakable upon the doctrines of the Churches and has helped to draw them closer together. Another generalization has emerged in the modern mind to be added to these. It is the Mastership of Jesus Christ. To this, also, let us add the indwelling and leadership of the Holy Spirit. What a cluster of ideas—the Fatherhood of God, the brotherhood of man, the Masterhood of Jesus Christ, and the communion of the Holy Spirit! In this quartette of majestic concepts we have a perfect basis for the philosophy of Christian union. For today we understand that the ultimate unity which will work itself outward into organization and harmonious action is the personality—the divine personality of Jesus Christ, the Son of the living God, the King of kings, the Lords of lords, the Saviour of mankind, God manifest in the flesh, the eternal Intercessor for man, Himself the mold and power of the atonement which transfigures man into the image and likeness of God.

As for platforms of union, there have been but few formally set forth. Tacitly every Church offers itself as a possible basis of union, and it would not be creditable to any to have separate existence if its members did not believe theirs the best way. However this may be, probably most of us have come to realize that there must be modifications of all parties in order to have union. Into an ecclesiastical melting pot we must all go together and there be made over by the love of Jesus Christ. Any that refuse will finally be eliminated from Christianity. Out of the process will come the Church of the future. It were wasting our time to predict what it will be, and

happily such prophecy or guessing lies beyond the range of this paper. Someone may ask whether the Disciples may not be considered to have offered the Christian world the true platform for Christian union. It would be a true platform if we could induce others to accept it. So far as I know, no other body of Christians has frankly stated that their sole object and plea was to effect Christian union. But it has been only a platform and a plea. We have debated with others; we have argued from pulpit and rostrum; we have done, as I fondly believe, vast and valuable service in the Christian union movement. We have kindled the fire and scattered its flame. We have been a voice. We have called the attention of the world to the need for Christian Union. We have been its prophets. But we have not been able to formally propose to the Christian world the platform or the plan. Our organization has not made it possible and our own degree of attainment in union has not warranted us in such a procedure. We have only been able to make a plea. The experience of the Christian world with tenets, creeds and dogmas has made us refuse even to draw up doctrinal statements that could be considered in any light other than personal creeds. There is, perhaps, no point in which the Disciples generally are more sensitive, or more justly sensitive, than where an attempt is made to force them to utter or to fasten upon their faith any kind of dogmatic statement other than that found in explicit terms in the New Testament. All such movements are reactionary and tend to complicate our own life and to break the power of the plea of the Disciples on the Christian world. During a century of existence our plea has, indeed, held us together, though there has been much strife and the kind of union attained has been only of the mass-meeting order. The approach of even our own congregations to one another has been timid and guarded. For this reason we have not been able to give our plea for the union of God's people its full value even as a plea.

Besides this, certain changes have come over us, changes which are for the better and to our credit. At first, we had the cry, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." We could with much more force use that slogan today. For it is likely that the Bible has never been as well understood nor studied as devoutly nor held in as high esteem as the absolute and ultimate authority in Christian life as now; but we have shifted somewhat from that ground, and the general consensus of our thought would probably be that loyalty to Jesus Christ according to the teachings of the New Testament is the basis of the union we preach. At present there is some traditionalism amongst us. It appears when

we are inclined to construe the New Testament and Church movements according to the teachings or the supposed teachings of our great and justly revered pioneers. When we make their teachings our norm of faith and practice, we have gone contrary to their spirit and departed from the essential doctrine of the Disciples.

We have not yet been able to make the Christian world accept our view of the ordinances. Any movement toward union must consider these. Whatever their nature or purpose they cannot be given up. In our Christian union platform baptism and the Lord's Supper must have a place and be urged in their original form and full significance. This has been a stumblingblock to our religious neighbors, who have thought it inconsistent to propose union and yet contend for certain forms. As for myself, I see no way of avoiding that stand, and believe that it is the duty of Disciples in any conference that may be held on Christian union to present baptism and the Lord's Supper as appointments of Jesus Christ and, therefore, proper to be practiced today in the form and with the intent for which He gave them. Nothing would seem to be more reasonable than that we should observe the words of Jesus wherever he has spoken.

There are two very important, modern movements toward the union of Christendom. One of them is known as the Federal Council of the Churches of Christ in America. It is composed of thirty-two different denominations and is strictly evangelical in character. It has not ventured into any realm that would necessitate strife over doctrine or called forth statements or encouraged dictation regarding beliefs or practices of individual Christians or Churches. It is for cooperation in all Christian work which is of common and universal interest. Already it has made very valuable contribution to the Christian union movement. It has fostered acquaintance and good feeling; it has taught different men that they may work together and still hold to their individual views; it has unconsciously emphasized the great outstanding view that Christianity is a practical life and, given the main root of belief, the only thing that is important is the work; and I can speak for my own city in saying that we believe nothing else is doing so much at the present time toward leavening our community with Christian influence and bringing the churches together as the Church Federation.

Recently, perhaps we may say on the initiative of the Episcopal Church, there arose a movement to institute a world conference on faith and order. I say "perhaps" because it appears that at almost the exact moment when they in Cincinnati, October, 1910, were considering and creating their Church Unity Foundation, the Disciples

of Christ in a mass meeting assembled at Topeka, Kansas, were organizing their Christian Union Commission. No idea connected with the Christian union movement has brought forth such an immediate and hearty response from so many sources. The list of commissions appointed to arrange for this world conference on faith and order has reached the number of thirty-five and represents in addition to our own country, England, Canada, Argentina, Scotland, Ireland, India, China, Japan, Australia, Tasmania and South Africa. According to the present program it may be several years till such a conference is called and it will come together without a program more definite than an honest attempt to find a common basis upon which the Christian world may unite. It is full of promise; the idea is large enough to stir our hearts and there will be nothing else in the history of the world like it, not even the famous Westminster Assembly, which met in an attempt to bring harmony between the Anglican and Puritan parties in the Church of England in 1643, and which lasted for ten years. We still feel the effects of that noted assembly, but, no doubt, the one in prospect will far eclipse it, inasmuch as its interests will be wider and its membership larger and more general. My belief is that the greatest contribution we can make to the Christian union movement at the present time is to co-operate in bringing this great proposed conference into existence.

It is within the province of this address to suggest a few ways in which we may help prepare for it. One is that all our preaching and work so far as possible should be in the spirit of union. Our statements should be made in a manner that will create love instead of provoke strife. The pride and boasting of denominationalism should be put far from us. We must have the ancient company, "We and Us, Limited," dissolved. In every way there should be the fullest and most genuine co-operation in all work that tends to build up the kingdom of God. A statement of Harnack's quoted by Prof. Charles A. Briggs in his great book on "Church Unity" sets forth the spirit and way in which we should work. Harnack is speaking in reference to possible union between the Roman Catholic and Protestant bodies, but his idea may be, for the most part, applied to the entire situation as it related to the separate divisions of Protestantism. He urges conscientious men in the churches to follow these admirable principles which may almost be called canons of Christian Union. "(a) The confessional, or credal differences of the two Churches, must be entirely removed from the political sphere. (b) Each party must try to be perfectly just to the other. (c) All useless controversies must be avoided and a fair and honest method of

controversy instituted. (d) Each Church must earnestly try to appreciate and properly understand the religious and spiritual life of the other. (e) A higher unity, and the attainment of a truth which now lies beyond the grasp of both Churches, must be held up as the final ideal. The faithful application of these principles of Christian brotherhood will eventually accomplish the Reunion of Christendom."

In addition to this, it will be proper and Christian for us to school our minds to the fact that we are members of all Christendom and when a man speaks he should think of himself as representing the Church universal. Let each one consider himself a member of all the Churches. We must be inclusive and not exclusive. We must learn to praise cordially and rejoice sincerely in every onward movement of every body of Christians. There might be effected an arrangement whereby there could be an exchange of pulpits, by which I do not mean simply preaching now and then—a casual exchange of preaching—but an exchange of pastorates. Why should not such a thing be? This would show the proper spirit and have a good influence on everybody participating in the plan. The growing habit of fraternal delegations from the different Church conventions to one another is a good one and there should be an increase of the exchange of men for places on programs at such meetings. Let the different religious bodies mix in every good way and as often as possible.

And why not merge all Christian schools within a given section and have regional universities as the places of training for all Churches? Why not have one great hymnal for all Protestants, just as we have one Bible? Why not syndicate all the religious papers and have all the religious thought and activities of all the Churches spread before all the people every week?

But, perhaps, this is academic romancing, dreams of religious idealism. Yet do not dreams sometimes come true—or, rather, are they not always true?

But to come to my theme and finish. The situation seems to me this: We have worked out our definitions. We have discovered our task, which is not fleeing from the world, but mastering the world. We have democracy in which alone union is possible. We have liberty, or, perhaps, as much as we ought to have at this time, and we are learning how to use it. God's people are tired and ashamed of division. We want union. We are writing, working, praying, moving, agonizing for it. We have the dissemination of knowledge and the means of communication and association by which we may become assimilated to one another. Union is Christ's will. It is, apparently, thank God, not far away.

B. A. Abbott.

NEW BOOKS REVIEWED

CAN WE STILL BE CHRISTIANS? BY RUDOLF EUCKEN, Professor of Philosophy in the University of Jena. Translated by Lucy Judge Gibson. Classical and Oriental Triposes, Cambridge. New York: The Macmillan Company, 1914. 218 pages. $1.25 net.

Out of the sharp divisions that run through Christendom, destroying its unity and endangering the strength and truth of its life, the question that forms the title of this book is asked. Christianity is being assaulted today by the most dangerous movement of protest in its history. Once infidelity and skepticism belonged to a few of the upper class. Today it is the great middle class. After saying, "In our great cities—in Germany, at least—every attack or even aspersion on Christianity meets with rapturous applause," Dr. Eucken proceeds to frankly face the serious and difficult problem. He argues that Christianity is the religion of the spirit, that is to say, it finds its new world in a supra-sensible invisible kingdom, and is not a religion of law, but of redemption. In spite of Goethe's harsh criticism of the Church, when he said, "The whole history of the Church is a mish-mash of error and violence," Christianity has been the anchorage and peace of multitudes through all the ages. It has opened up the depths of soul-life and helped to bring men spiritually nearer to each other. Yet Dr. Eucken asks this question: "Is it not true that, despite the growth and systematization of work, mankind today is becoming more and more split up into opposite cliques and factions, and that amid all our technical triumphs we as men are gradually drifting into a Babylonian confusion of speech?" But he argues that the supreme task now is the attainment of a unifying power, a transcendent life whose kindling energy quickens what is dead, illumines what is dark and guides the whole to spiritual unity. Such is the path of the religion of the spirit over the religion of authority.

He recognizes that Christianity is more than its ecclesiastical forms, and because of this conviction we strive for an understanding between Christianity and the present stage of development in spiritual life. To that end he first of all inquires whether the particular Churches of this day are capable of taking up the movement which has been maturing through the history of the ages and therewith developing Christianity beyond the point reached by the Church today. In his treatment of Catholicism he regards it as unable to embrace the whole spiritual movement of mankind because it has stereotyped as final the form which Christianity reached in the zenith of the Middle Ages, and, therefore, admits of only a superficial development and not one of fundamental content. As a matter of fact, Catholicism has constantly narrowed its boundaries as compared with mediæval conditions under which many forms could still exist side by side. This happened first through its opposition to the Reformation and subsequently through its opposition to culture. In his treatment of Protestantism he sees chances of more favorable adjustment, for since in the birth of Protestantism was involved a breach with tradition, it cannot possibly disallow the right of progress. Its history, however, shows very diverse phases and a close connection with culture as a whole. He affirms that, as the old Protestantism did not regard itself as in any way a mere part of a progressive movement, but rather as a highly necessary restoration of the truth which had been tarnished and disfigured, but was in itself valid to all eternity, it shows just as decided an aversion to the idea of progress as did Catholicism. But it is in viewing the fundamental position of Protestantism that he sees a greater possibility of the movement involved in it.

He arrives at the conviction that there is no hope of effecting a sufficiently thorough renewal of Christianity to satisfy present needs within the pale of

the existing Churches, because Catholicism is too rigid for our purpose, while Protestantism is prevented from assuming the lead in this great movement, if only by the reason of the irreconcilable opposition between its older and its newer types.

One thing appears certain, however, that Professor Eucken sees the difficulties hindering the unity of the Church under present conditions, but we must look beyond this day and see a condition such as will make it possible for the union of the Church, which will be neither Roman Catholic nor Protestant, but distinctly Christian. The book is the thought of a gifted philosopher and deserves careful reading.

SOCIALISM AND THE ETHICS OF JESUS. By HENRY C. VEDDER, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Company, 1914. 527 pages. 50 cents, net.

This is a timely book, setting forth briefly the history of socialistic principles and parties in modern times, examining with thoroughness the fundamental principles of present-day Socialism, and inquiring in what respect these principles correspond to the ethics of Jesus, and wherein the two differ. Dr. Vedder defines Socialism as a philosophy of the effective production and distribution of wealth, and as a practical movement it is intended to bring about the condition of things required by the philosophy. Being a philosophy it has, properly speaking, no programme, but it has a goal, which is a social state where every person shall contribute to the common good in proportion to his ability.

Socialism is not communism, in spite of Pope Leo XIII's confusing the two in his encyclical. The former would secure to every man as nearly as possible the full product of his own labor and does not object to private property, except ownership of the means of producing wealth, which it holds should be owned by the whole community. Communism would distribute all wealth equally and seek abolition of all private property. Likewise Socialism is widely different from anarchy, which is the extreme of individualism, the negation of all social organization. Its goal is that men live together without government and without law. Under anarchy a man might work or not as he pleases; but under socialism every man must be an active producer and means must be found to persuade the unwilling and coerce the lazy. Neither should Socialism be confounded with vagaries of some socialists, and in particular Socialism does not imply assassination, although some impatient socialists have betaken themselves to the bomb and dagger.

With Socialism cleared of all hindrances, Dr. Vedder sweeps through twelve chapters with charming skill, closing with the social teachings of Jesus, including the social features of the Church and its attitude to social questions. It is an interpretation and a criticism of one of the most important questions of modern times and is treated with marked ability and wideness of comprehension. We know of no better book on this subject that has appeared in recent years.

THE LAWS OF FRIENDSHIP—HUMAN AND DIVINE. By HENRY CHURCHILL KING, President of Oberlin College. New York: The Macmillan Company, 1914. 159 pages. 50 cents, net.

Both the name of the author and the title of this book command attention. The chapters form the Haverford College Library Lectures and, as Dr. King says of his subject, "It is the greatest possible theme for any audience whatsoever." The problem of friendship is, indeed, the problem of life. To love is the first of all arts, and a friend is the greatest of all assets in human life. As Henry Drummond made his greatest contribution to his generation by his insistence that there is law in the spiritual world, Dr. King presses wisely Drummond's insistence in finding the laws of a deepening friendship. He makes that basis fourfold: integrity, breadth and depth of per-

sonality; some deep community of interests; mutual self-revelation and answering trust; and mutual self-giving.

A friend is the most substantial help in life. Mrs. Browning once said to Charles Kingsley, "What is the secret of your life? Tell me, that I may make mine beautiful, too." He said, "I had a friend." Emerson spoke no truer word than when he said, "This is the office of a friend, to make us do what we can." This leads us to say with Dr. Rendel Harris, "I never ask God, or hardly ever, for outward things; I do not know that I ever asked Him for glory or honor, and I hope I never shall; and I very seldom ask Him for material things, apart from the kingdom; but I sometimes say things like this, that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive power."

Friends are not our judges, but our brothers, and Dr. King shows that the worst of mistakes is to suppose that as our friendship becomes more intimate, friends may become less truly reverent. The highest friendship can come only to the reverent. How true it is that in the world few things are so wonderful as the wonder of the growth of genuine love between two souls, deepening, broadening, intertwining all their lives and bringing the necessity of one to the other. Dr. King has done no better work in all of his wide field of activity than giving to the public this inspiring book on one of the first subjects of the world.

NOT LAWFUL TO UTTER, AND OTHER BIBLE READINGS. By DAN CRAWFORD, F. R. G. S., author of "Thinking Black." New York: George H. Doran Company, 1914. 176 pages. $1.00, net.

Since the introduction of Mr. Crawford to the world through his book, "Thinking Black," what he says is read twice. This non-sectarian missionary in Africa has given us in this volume of eighteen chapters most beautiful and spiritual meditations covering in particular apostolic Christianity, the Lord's Supper reveries and mission studies. It is made more interesting by the fact of his twenty-three years of isolation and self-communion amid the long grasses of the African jungles. Here is one of his striking sentences: "'The evening and the morning were the first day,' and only in such solemn sequence can you have even one divine day. The devil's programme is to open his day with a morning and end it with an evening—yes, an evening that never sees a sunrise." This book is a treasure to those seeking to know God better.

THE WOMAN THOU GAVEST ME. BEING THE STORY OF MARY O'NEILL. WRITTEN BY HALL CAINE. Philadelphia: H. B. Lippincott Company. $1.25.

Hall Caine's latest novel has come like a whirlwind on the market, being published in many languages and an enormous number of copies in each edition. Its title is striking. But the book is not altogether healthy in its message. It contends for a great principle, but makes the way to that principle by a rather uninviting road. It is a fearful arraignment of the Church in its sanction of matrimony without love, where money and position are the things most involved. With cords of scorpions the practice of the Roman Catholic Church is scourged. As one reads along he wishes some parts of the story were omitted, but yet it is the record of the whole life with its open sore to the eyes of the world, which reformers sometimes think they have to reveal to awake a sleeping conscience. The question of propriety is rightly raised here and we unhesitatingly believe that better judgment will be overwhelmingly against some of the pictures.

The divorce problem is becoming more serious with the years. In some instances it is justified, but its overwhelming practice means the dissolution of society. The home is the bulwark of our civilization and its protection is of pre-eminent interest. Our civil laws need a general revision regarding marriage and divorce. Perhaps an announcement of the bans of making the marriage license unlawful until three or four days after date would pre-

vent clandestine marriages, which contribute so largely to the divorce court. There should be a national law allowing magistrates to perform marriages, since under the state law the covenant is sometimes broken, and the state should bear the responsibility of marrying divorced couples. This would be a healthy rebuke to the wholesale divorce practice that is growing so common in America. The conscience of the Church should be so elevated that ministers would not perform the marriages of divorced persons except perhaps for one cause. Then marriage fees might be eliminated. Only two countries on the globe exceed America in its divorces—Algeria, which is under the blight of Moslemism, and Japan, which is under the blight of paganism. But Mr. Caine's book has made a most daring assault upon the evil which the students of sociology are earnestly seeking to know how to handle. The only cure for the wrongs of life is Jesus Christ's personal appeal to the hearts of the lost race.

False Modesty that Protects Vice by Ignorance. By E. B. Lowry, M. D. Chicago: Forbes and Company. 50 cents.

This little book of one hundred and ten pages treats of sexual hygiene, which is one of the most vital questions of this day. Said Dr. Eliot of Harvard, "The policy of silence in matters pertaining to sex has failed disastrously." Dr. Lowry has made a valuable contribution in a frank and dignified discussion of this subject, and this little book should be in the hands of parents, teachers and ministers. To our shame sexual hygiene has been too long hidden under a false modesty. This generation is working up to the necessity of sex education, which, when it receives its proper place in homes and schools, will, says Havelock Ellis, "transform our moral outlook and inspire our religion and philosophy."

Church Efficiency. A Study of Practical Methods. By D. C. Tremaine. New York and Chicago: Fleming H. Revell Company, 1914. 124 pages. 50 cents, net.

This is a very suggestive little book that pastors in all communions would appreciate. It is the result of practical working in a pastor's life. It is helpful, only we wish the author had relegated church fairs, suppers, etc., as out of the pale of church efficiency. There are too many other things to do for a church to spend its time in such trifling methods of raising money. But the book has a message and will do good.

Jesus Christ's Men. A Progress, 1810-1826. By Caroline Atwater Mason. Philadelphia: The Griffith and Rowland Press, 1914. 163 pages. 50 cents, net.

This book is a dramatic presentation of the origin of early Baptist missions with certain episodes occurring between the years 1810 and 1826. It is arranged with scenes and characters for popular presentation in Churches. We believe, however, that the recital of the great facts of Baptist missions, which are wonderfully thrilling, would be far more impressive and permanent without the theatrical paraphernalia.

Judson the Pioneer. By J. Mervin Hull. Philadelphia: The American Baptist Publication Society, 1914. 187 pages. 50 cents, net; 8 cents postage.

This is an attractive volume with more than two dozen illustrations covering the life of Adoniram Judson on the occasion of the centennial of the American Baptist Foreign Missionary Society. There is no more fascinating story in missionary annals than the pioneer work of Judson in Burma, and this book presents it so beautifully that one is deeply interested from the beginning to the end. It is the kind of book to be in Sunday-school libraries and on the library table in every home. It contains facts so strikingly presented as to awaken the heart in the service of missions.

TEACHING SEX HYGIENE IN THE PUBLIC SCHOOLS. By Dr. E. B. Lowry. Chicago: Forbes and Company, 1914. 50 cents.

This is a very sensible little book on a most important subject. All interested in child life should read it. Methods are suggested for instructing children in personal purity that should be in the possession of parents and teachers Two other books by Dr. Lowry must hold their places as standard books—"Himself: Talks With Men Concerning Themselves" ($1.00), and "Herself· Talks With Women Concerning Themselves" ($1.00). All Dr. Lowry's books contain clean, pure instruction with scientific accuracy, presented in a most chaste style, upon subjects that false modesty has too long kept people in ignorance.

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

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"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

The Continental War and a Divided Church — EDITORIAL

How Seven of the Leading Protestant Communions in America Regard Christian Union, as seen by Bishop FREDERICK COURTNEY, an Episcopalian; Rev. JUNIUS B. REMENSNYDER, a Lutheran; Professor WILLISTON WALKER, a Congregationalist; President FREDERICK D. KERSHNER, a Disciple of Christ; Rev. WILLIAM H. ROBERTS, a Presbyterian; Bishop JOHN WILLIAM HAMILTON, a Methodist; and Professor SHAILER MATHEWS, a Baptist.

The Symposium Reviewed - REV. NEWMAN SMYTH

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THE CONTINENTAL WAR AND A DIVIDED CHURCH

We are facing the most dreadful war in the history of the world, and there is as little ground for its existence as perhaps any war that was ever fought, except that it has back of it a civilization thoroughly dominated by the wickedness of militarism. In the midst of such a calamity it is proper to ask, If the Church had been united would this war have been possible? One thing is certain, and that is that these nations are fighting just as though Jesus Christ had never been on this earth. It has been said in both France and Germany, and perhaps elsewhere, Where now is the Church? The Pope at Rome bewailed the condition and said, "The Church has no influence to stop this war." Divided Protestantism has not even been considered. The fact of the matter is the Church has been so busy perpetuating her divisions and strengthening her denominational walls, that she has not had time to give attention to the great things of the Kingdom of God. Here before us is being conducted a slaughter of men that might be suited to the centuries before Christ, or to the heart of Africa now, but is being waged by the most enlightened nations of the earth, with an enthusiasm that has startled the world.

Persons have sought to find an individual or a nation upon whom they could place the cause of this disaster. Some may be able to sustain their positions as to which nation and which crowned head is most to blame, but the fact of the matter is that the larger blame is upon the Church. Austria plunged Europe into this condition because she had no respect for the Church. The Kaiser, frightened at surrounding conditions, likewise plunged into it because he, too, had no respect for the Church. The nations responded

as rapidly as movements on a checkerboard. These facts are mere incidents to the great facts of this war. Back of it all has been race hatred, insufficient love of our fellow-men, the wild commercial competition, the mad pursuit of wealth, the idea that might makes right, and a dozen other sins which the Church has handled with kid gloves, while she has been often kicking up a great fuss about her doctrinal standards, her denominational traditions and her sectarian jealousy, no one of which is worth the defense of a hundred lines of printed matter.

This civilization has been produced entirely oblivious of the life and message of the Church. It has over it the veneer of Christianity, while beneath it is an unregenerated life, in many instances absolutely foreign to the Holy Spirit. This civilization may be destroyed. It would be better if it were, for it certainly is not the civilization to produce the best in the human race. But whether it be destroyed or not the Church must be brave enough to face her own sins and scourge out of her portals indifference to national and commercial crimes and set up standards that have to do with truth and righteousness and brotherhood.

Perhaps these are the days of our opportunity. They are certainly the days when the littleness of denominational pride should sink away in oblivion. The whole continent is in deadly strife—a continent where Christianity has been planted since its establishment on the day of Pentecost, and here is the collapse of a civilization. Charge it not to Christ. He is still alive and weeps over us as He wept over Jerusalem. We must seek His leadership. If possible we may find Him in spite of the denominational rubbish piled around our churches, and there is no communion on the face of the earth but shares in this guilt. Let us look no longer at another's sins, but our own sins have pulled down this cloud and made a blot in its history that only penitence and prayer can remove.

WHAT THE EPISCOPALIANS STAND FOR AND THEIR CONTRIBUTION TO THE UNION OF CHRISTENDOM

BY FREDERICK COURTNEY

I am asked to give an answer to these questions, and will endeavor to do so, premising that I am stating only my personal opinion regarding them, as neither of them have been, as yet, answered by authority. However, as the so-called Chicago-Lambeth Quadrilateral has been promulgated by the Episcopal Church and by the Lambeth Conference, as affording a basis for negotiation with a view to union, I suppose it may be said that the Episcopal Church stands for this at least; namely,

1. The Holy Scriptures of the Old and New Testaments in containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

It might be thought that Nos. 1, 2 and 3 would be common to the Episcopal Church and other Protestant Churches, and not in distinction from the latter, and possibly it may be so with some of them, but the result of friendly and frank conference with several has made it clear to me that the sense in which some of them would interpret each of the three would be different from that in which the Episcopal Church understands them.

It is acknowledged that the Articles of Religion originally drawn up by Archbishop Cranmer and Bishop Ridley, and established by the Bishops, the Clergy and the Laity of the Protestant Episcopal Church in the United States of America in convention on the twelfth day of September in the year of our Lord 1801, "owed much to the Lutheran Confessions of Faith, and especially to that of Augsburg" (Harold Moane), but they constitute a body of opinion, and are not a

creed; still they can be appealed to regarding the sense in which the Episcopal Church understands these three.

The high estimate which the Episcopal Church places on the Scriptures can be seen by reference to Article VI, which runs as follows: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." And again, even with regard to the creeds it is asserted, in perfect conformity with the foregoing quotation—"The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." (Article VIII.)

I conceive also that the Episcopal Church stands for the One Church, as distinct, e. g., from the Congregational idea; viz., that each congregation of believers is a complete Church in itself, replete with all powers for every kind of function: that admission thereto is by the one only gate of Baptism, in which the subject is spiritually regenerated—an act which can no more be repeated than the subject of natural generation can go through that process a second time. "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church" (address immediately after baptism of an infant) "now by Baptism incorporated into the Christian Church" (reception of one privately baptized). Therefore, in the Prayer for All Conditions of Men, the phrase used is, "We pray for Thy Holy Church Universal"—not Churches—(in the Prayer Book of the Church of England it is "the good estate of the Catholic Church," corresponding with the clause in the Apostles' Creed—"I believe in . . . the holy Catholic Church").

The Episcopal Church also stands for the position that Baptism is related to the Christian Covenant in the same way that Circumcision is to the Mosaic Covenant, and, therefore, rules thus: "The Minister of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause." And in the Article (XXVII) Of Baptism, adds this: "The Baptism of young children is in any wise to be retained in the Church as most agreeable with the Institution of Christ." This is in distinction from those Protestant Churches, which, like the Baptists, defer the administration of this

sacrament until the subject is of an age to answer for himself; and those which, like the Friends, make no use of sacraments at all.

In the Lord's Supper, or Holy Communion, the Episcopal Church stands for its being a memorial to God as well as to man. Immediately after the Consecration of the Bread and Wine, the prayer proceeds: "Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, *the memorial* thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension." Further, while protesting against the doctrine of transubstantiation in very vigorous language, the Episcopal Church is equally plain in upholding the reality of the communication, and, therefore, of the presence, of the thing signified, saying, "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

Let it be clearly understood that in calling attention to these matters "for which the Episcopal Church stands in distinction from other Protestant Churches," I am not suggesting that either the latter should adopt, or the former abandon them for the sake of attaining the union of Christendom; but rather that the various parties should be content with maintaining their own views within the bond of their union in the one Church of Christ, instead of thinking it necessary or advisable to separate from one another in order to uphold them.

And now, What is the Episcopal Church prepared to contribute to the union of Christendom? Look where you will, since the time of the Reformation, the only Church, of all those taking part in that revolution, which has remained one is the Church of England, and that which has held it together has been the bond of the Episcopate. The ground of division and separation in the other Protestant Churches has always been doctrinal, theological. Keeping these two *facts* in mind, and noting also that nearly all the differences between these various bodies exist within the Episcopal Church, does it not seem to be a reasonable supposition that if these divided members of Christendom would recognize, and agree to be bound by the principle of the Historic Episcopate, and therefore to accept the gift of the Epis-

copal Church, they would in fact arrive at union amongst themselves? The acceptance of the first three Articles of the Quadrilateral (without the particular aspects of them for which the Episcopal Church stands) would allow of their holding their own interpretation of them; and the acceptance of the fourth would bring about a union of them all on the basis of an organization which has proved effectual in its holding together in one people who differ as greatly from one another as they now do from the Episcopal Church. It goes without saying that the union of Christendom must include the orthodox Churches of the East and the Church of Rome, but because both of these must apparently be left at present out of the question, there is no reason why these others should not "get together," and their union one cannot but believe would prove an object lesson of such portent and power as to influence the minds of those in authority in the great Churches now left out.

As to this matter of the Historic Episcopate, I would call attention to what Dr. Shields says in his "Essay on the Four Articles of Church Unity," published in 1894, in which he argues, first, that "it is the de facto government of three-fourths, if not four-fifths, of Christendom;" second, that "it bases Church unity upon Church polity, not upon systematic theology;" third, "it is comprehensive of all forms of polity as well as schools of doctrine;" fourth, "it is tolerant of all types of Churchmanship as well as forms of polity and schools of doctrine;" fifth, "its exclusion of non-Episcopal ministries, though otherwise deemed opprobrious, gives it in fact a unifying quality;" sixth, "it is the source and guarantee of the other three terms of Church unity;" last, "it is only through the Historic Episcopate that the primitive Church unity can be restored."

This is but a sketchy outline of what might be said on the theme proposed to me, but both my time and space were limited, and I trust I may therefore be forgiven for not writing at greater length and developing the thoughts which I have endeavored so crudely to present. One thing is most necessary to be recognized and borne in mind; namely, that Church *union* is an outward and visible thing, which has for long ages been non-existent in the Church of Christ; and that Church *unity* is the inward and spiritual thing (the spiritual principle which holds together things which are dissimilar), and is due to the indwelling of the Holy Spirit; and this has been unbroken since the day of Pentecost; but union is as important in the organism of the Church as in that of the nation. Frederick Courtney.

New York City.

HOW THE LUTHERANS LOOK AT IT

BY JUNIUS B. REMENSNYDER

In general, the distinction between Lutheranism and its sister Churches is that it is the more conservative branch of Protestantism. Luther, although he became the founder of modern liberty and progress, nevertheless was the conservative among the Reformers. He revered history—the teachings of the past—and the universal consensus of Christendom appealed to him as embodying the common sense expression of the gospel. This impress has passed over to the Church which bears his name. The Lutheran Church, accordingly, not only retained the ancient ecumenical creeds, but the Augsburg Confession. Its epitome of the faith adapted to modern needs and questions is but a logical and harmonious development of these creedal statements. However much or little the individual creeds of other Protestant Churches may signify to them, not a line or word, I believe, of the Augsburg Confession that is not received by, and binding upon Lutherans. Not only has this safeguarded the Lutherans from the inroads of a destructive modernism, but it gives their Church a theological solidarity, which is one of the most powerful sources of its growth and progress.

Hence, upon all the essential Christian articles, as the true divinity, and incidentally the virgin birth of Christ; the reality of His propitiatory sacrifice; His resurrection from the grave; the authority of the Holy Scriptures as essentially revealing the Word of God; and the Church as the divine organization for the spread of the Gospel and the establishment of the kingdom of God, the Lutheran Church stands squarely upon the basis of the primitive Church before the mediaeval corruptions. This positive and essentially unmodified orthodoxy of the Lutheran Church is perhaps her most notable, generic distinction in Protestantism. Whether or not it will continue to grow in significance and in results depends upon the other Churches.

Specifying particular differences, the most important one is the teaching of the Lutheran Church as to the Holy Sacraments. She holds them to be not merely signs, but *means* of grace. That which they signify and set forth they also convey. Consequently, she holds that in baptism the water, through faith in the Word and promise of God, either on the part of the adult, or of the parents for the child, carries with it the outpouring of the Holy Spirit. Hence baptism is the laver of spiritual regeneration. In the Lord's Supper there is not a mere commemorative meal, but the bread and wine, while un-

dergoing no change whatever, yet are the vessels or means of fulfilling to the participant the specific word spoken of them by our Lord: "This is my body, broken for you:" "This is my blood, shed for the remission of sins." In other words, the Lutheran Church retains the doctrine of the Real Presence. The preciousness and power of this doctrine to the spiritual experience of the believers cannot be stated in words. It is an invaluable treasure of our world-wide communion.

Commenting on this distinctive feature of Lutheranism, President Forsyth (Congregationalist), of Hackney Theological Seminary, England, one of the acutest modern thinkers, draws this striking picture of it as compared with Calvinism: "Calvinism clearly distinguishes, and even *disjoins*, the divine and the human factors in treating of the relation of word and spirit in salvation, whereas Lutheranism puts them in an organic unity of constant mutual immanence and interaction. And here, perhaps, the Lutheran side is deeper and nearer the truth. The action of the Spirit is immediate to the soul, yet not immediate by the Word. . . . . It is clear that such a view as Calvin's gives a footing to spiritualistic detachment to a second revelation, and finally to rationalism, which is not offered by the Lutheran view, where the spirit is more organic and immanent to the word, and such word is in the most direct connection with faith. For Lutheranism, revelation is redemption; the word by the Spirit produces the saving faith, and apart from the saving act behind the word in all its organic compass, there is no revelation, in the strict, certain and saving sense. Luther laid much stress on the Word as the great sacrament. For spiritualism, the Spirit brings new revelation of God's will; for Lutheranism it brings only new realization of God's all inclusive will in the new creation."

As to *government*, the Lutheran is congregational and synodical. The ministry is not considered an independent order. Every Christian is a priest. The Episcopal form is retained in the Scandinavian lands, and especially in Sweden, where the Swedish Bishop Lars Petri had been ordained by the Roman Bishop, Petros Magni, and where no break ever occurred as in England, so as to make the succession vulnerable; yet no claim is made of divine origin and obligation. And the distinguished Bishop Von Scheele, who was given a reception by the writer's Church, when on a visit to this country, declared in his address that succession meant alone continuity of truth.

In *worship* the Lutheran is simple, congregational and responsive. The historical order is retained. The Church Year with its chief

festivals is observed. The gospels and epistles for the Sundays are read, in unison with the practice of the universal Church. The sermon is given a more prominent and central place than obtained in the mediaeval age. The ancient Glorias and Litanies, expressing the Christian consciousness in matchless form, are used. Prayers are either written or free.

Special emphasis is placed on Christian Nurture. The young are gathered into classes for catechetical instruction under the pastors, and received into Church by the rite of Confirmation. Modern methods of high-pressure emotionalism are looked upon with disfavor. Irreverent and sensational evangelistic movements are not joined in by the Lutherans, and are deemed hurtful to genuine religious growth. The simple old gospel is adhered to, as the staple of preaching. Social service is regarded an outcome of, not a substitute for religion.

Lutheran *piety* has its peculiar charm. It is not of the ascetic or legalistic type. It has little sympathy with the narrowness and harshness of the Puritanistic conscience. It holds that temperance and not abstinence as to things and pleasures rightful in themselves is the golden *via media* of safety, breadth and strength. Hence, it enters with a hearty joyousness into communion with nature. It holds that the outward is the key to the invisible. Hence, it draws all the fine arts into the service of Him who is the Author of both nature and art. The House of God it would make a true Holy of Holies. Its architecture should be a symbol of religion, the altars a stepping-stone by which the soul of the worshiper ascends to the unseen, the heavenly and eternal—has fellowship with the Great White Throne.

The Lutherans believe in one holy Catholic and Apostolic Church. Consequently the divisions of Protestantism are held to be against the teachings, wishes and prayers of Christ, and a great obstacle to the growth and blessed influence of Christianity. And while not willing to compromise any doctrine essential and vital, the Lutheran Church would go to the extremest limit that conscience will allow to achieve the glorious end of the union of all the true disciples of Christ of whatever name into one unbroken fellowship in a universal Kingdom of God.

Junius B. Remensnyder.

New York City.

THE POSITION OF THE CONGREGATIONAL CHURCH AND ITS CONTRIBUTION TO THE UNION OF CHRISTENDOM

BY WILLISTON WALKER

Congregationalism had its origin in an attempt to reproduce what its founders believed to be the polity of the New Testament. They looked upon the Bible not only as the rule of faith and directory of worship, but also as the charter of church government. As they read its pages they saw patterned in them no church but the local congregation of experiential Christians, and no officers but those of New Testament designation, chosen by the congregation itself, with the advice of the representatives of sister congregations. They deemed each local church competent to administer its own discipline, formulate its faith, and prescribe the terms of membership; and, in these acts, they held that each member had a voice. They did not, however, even in the early days of the founders, claim to be the only churches of Christ. On the contrary, the leaders of New England recorded their belief, at the Cambridge Synod of 1648, that "Our Churches here, as (by the grace of Christ) we believe and profess the same doctrine of the truth of the gospel which generally is received in all the reformed Churches of Christ in Europe, so especially we desire not to vary from the doctrine of faith and truth held forth by the Churches of our native country."

Modern Congregationalism would not see, as did the founders, any hard and fast prescription as to church organization in the New Testament. On the contrary, it believes generally that the Church now, as in New Testament days, must shape itself in such fashion as best to do the work of Christ for the present age. The life is more important than the form; and Congregationalists hold fellowship to the extent of their ability and opportunities with all, however organized, who serve the common Master.

But while modern Congregationalists thus gladly recognize the true Churchly character of other Christian communions, they hold that their own form of organization has certain advantages of worth. In this democratic age they prize the democracy of their Churches, in which each member has an equal voice in all common concerns. They believe, also, that this democracy serves to develop a full-rounded, intelligent type of Christian manhood and womanhood. To their thinking, also, the large degree of autonomy of the local Church has some of the advantages of the self-government of the states in

our American political system. It makes experiment in Christian methods easy, and facilitates adaptation to unlike local conditions. At the same time there has been a distinct tendency in modern Congregationalism toward a closer and compacter executive, for the sake of greater efficiency, in the larger general interests of the Congregational Churches, such as missions, the care of aged ministers, Church building and publication. The common interest demands organs for common action, and those organs center in the National Council, now meeting once in two years.

Congregationalism while thus holding that its inheritance is of great value, has not hesitated to modify some of its methods in the recent past, that it may do the work of Christ more effectively. It is reasonable to expect that it will make yet further modifications as it responds to the great call of Church Unity, now sounding with ever increasing clearness and insistence. Williston Walker.

New Haven, Conn.

THE CONTRIBUTION OF THE DISCIPLES TO THE CAUSE OF CHRISTIAN UNION

BY FREDERICK D. KERSHNER

The first contribution which the Disciples of Christ have made to the cause of Christian Union would appear to lie in the motives which governed the organization and origin of the movement. Fundamentally it arose as a protest against the divided condition of Christendom, and from the very beginning it has emphasized the crying need for the union of all Christ's followers. Perhaps it has not always presented its plea in an appealing or sympathetic way, but the fact will scarcely be disputed by those familiar with the genesis and development of the movement that the plea itself has been in purpose and desire a plea for union. Those who have carefully studied the "Declaration and Address" of Thomas Campbell, in a way the Magna Charta of the Disciples, will recall the fact that the elder Campbell was forced to his position by a recognition of the awful harm being wrought in the Christian world by sectarian bitterness and divisions. Nothing would have brought more joy to the heart of Mr. Campbell than the present widespread sentiment for the unity of all Christians. In his day there was very little sentiment of the kind, and the prevailing tendency in the Christian world was toward further divisions and separation.

Barton W. Stone, with the Campbells, the leader of the new

movement, was led to his position by similar considerations. Narrowness in his own immediate communion drove him from its fold and forced him to proclaim a broader and more comprehensive interpretation of fundamental Christianity. Mr. Stone, like Thomas Campbell, was a man of gentle spirit and his heart was wounded by the sectarian rivalries and bitterness which he saw so universally prevalent in the Body of Christ. The "List Will and Testament of the Springfield Presbytery" bears abundant testimony to this fact.

The Disciples of Christ, therefore, arose as a religious people primarily because of a divided Christendom. The very origin of the plea which they presented was cradled in the strong and heartfelt consciousness of the need for the union and sympathetic co-operation of all Christians. The founders of the movement conceived their chief mission to be to proclaim the sin of division and the need for union. If their followers have been able to do no more than constantly to call attention to this great need, surely their labors have not been in vain. The Disciples would not for a moment assert that their efforts have been paramount in bringing about the changed attitude which everywhere exists among Christians in their relations with each other, but they rejoice that they have, at least, had some small share in helping to foster the union sentiment. In this way they have surely contributed something to the great cause of Christian Unity. Sometimes the very earnestness of their appeals for unity and their disinclination to be regarded as a separate denomination have seemed unappealing to many of their brethren in the various communions of Christendom, and thus by a strange and unfortunate paradox they have often been regarded as a species of non-sectarian sectarians. Doubtless the narrowness of spirit occasionally manifested by their own followers has helped to create this feeling. Still the plea itself is greater than its advocates. Men are always essentially human in their weaknesses and it has been often true that a great cause has been injured by unworthy presentation. Throughout the ages, the Church of the Nazarene has illustrated this fact in its history. That the Disciples have proven no exception to the rule is only another example of the exceedingly fallible character of human thoughts and emotions.

The second great contribution which the Disciples would appear to have made to the cause of Christian Unity consists in the character of the solution which they have offered for the problem of division. That solution consists fundamentally in an appeal for a return to the original norm of Christianity as it is set forth in the New

Testament. Perhaps they have not always correctly interpreted this norm, but at any rate they have done their best to interpret it in accordance with the facts. From the very beginning their appeal has always been to the Scriptures and they have been willing at all times to give up any position which could be clearly shown to be unscriptural. Their constant emphasis upon the simple and catholic creed of the New Testament—a deep personal conviction of the divinity and lordship of Jesus—has been by no means the least appealing of their positions. They have been willing to permit, in harmony with New Testament usage as they saw it, the broadest possible latitude of thought and expression so long as the one great cardinal principle of unswerving loyalty to Christ, His teaching, His character, His life, was retained. Hence, in a very vital sense, the personality of Christ has been their only creed. Absolute surrender to Him, a surrender which includes the thought, feelings and will of the convert, has been to them the vital fact in the Christian religion. Without such a surrender they could conceive no true religious faith, with such a surrender other things seemed to them to be of comparative insignificance.

These two things, therefore,—the earnest insistence upon the necessity for Christian Union, and the fact of unswerving personal allegiance to Christ and His teachings on the part of all as a means to the end desired—constitute to the mind of the writer the chief contribution which the Disciples of Christ have made to the cause of universal Christian Unity. Frederick D. Kershner.

Fort Worth, Texas.

THE PRESBYTERIAN CHURCH AND CHRISTIAN UNION

BY WILLIAM H. ROBERTS

The Presbyterian Church in the United States of America has always been loyal to the broadest interpretation of the definition of the Church Visible and Universal, found in its Confession of Faith, Chapter 25. This definition reads that the "Visible Church, which is also Catholic or Universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." This definition was adopted 267 years ago by the Westminster Assembly

of Divines, and is part of the only ecumenical creedal statement of doctrine ever adopted for the English-speaking world. It is to be emphasized that the definition above given was approved by Congregationalists, Baptists and Episcopalians as well as Presbyterians, and also received the assent of the American Colonial Churches, at Cambridge, Mass., in 1648. The American Presbyterian Church, therefore, has never laid claim to a monopoly in any direction in religion. It has held consistently with the definition above given that the only terms of Church membership are "profession of faith in and obedience to Jesus Christ." It also maintains that the "rights of private judgment in all matters that respect religion are universal and unalienable. They do not even wish to see any religious constitution aided by the civil power further than may be necessary for protection and security, and at the same time be equal and common to all others."

Further the Presbyterian Church has maintained and maintains "That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: that, in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own." (Form of Government, Chapter I.)

The above extracts from the Standards of the Church speak for themselves. To me it is only natural that a Church thus recognizing the rights of other Christian Churches should have been among the first in this Twentieth Century to respond to the common feeling in many hearts, longing for a fuller answer than has hitherto been known to the Saviour's prayer for the unity of His people.

How this manifestation of unity shall be secured remains for God in His providence to determine, but it is certain that the Presbyterian Church in the United States of America, by its constant emphasis of its definition of the Church universal, by its insistence upon simple conditions of Church membership, by its full recognition of the right of other Christian Churches to interpret the Scriptures for themselves, and by its readiness to co-operate with other Christians in all Christian work, has made and is making an influential contribution to the cause of Church union.

The writer more than once has ventured to call the Twentieth Century the Age of Fellowship. The Sixteenth Century was the Age of Reformation; the Seventeenth, the Age of Creed Construction; the Eighteenth, the Age of Defense and the Beginning of Revival; the Nineteenth, the Age of Missions and Church Expansion; may this century be increasingly one of true fellowship between Christians, hastening the coming of the day when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Philadelphia, Pa. William H. Roberts.

CAN THE METHODIST EPISCOPAL CHURCH JOIN IN THE ALLIANCE?

BY JOHN WILLIAM HAMILTON

Methodism is now, as it was in its beginning, more life than doctrine, but never life without doctrine. A doctrineless life is a castle in the air. Christianity was both doctrine and life to begin with, and it cannot be separated from its origin and history. Other foundation can no man lay than that is laid, which is Jesus Christ. Character and conduct sprung from the kind of faith which begins with fact, and it is faith in Jesus Christ alone, which is back of the Christian life.

"Methodism is Christianity in earnest." For substance of doctrine, John Wesley gave as the definition of Methodism—the characterization of the Methodists—that which has been embodied in the Book of Discipline for more than a hundred years. The Methodists, he said, are "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." And the wideness of his fellowship was clearly manifest when he said, "If thy heart is as my heart give me thy hand,"—as if to say, "he that is not against me, is for me."

When he began his evangelistic movement he had no thought of organizing a separate Church. He had no disposition to alter the doctrines or polity of the Church of England. He was satisfied with the liturgy of the Church. He was claimed by the extreme ritualists. But he was sleeplessly distressed over the apathy and apostasy of believers and atrophy of their conscience, and the consequent immorality of all England. He was divinely moved to rouse the Church

out of sleep,—to call both "the righteous" and sinners to repentance. There were doctrines enough, but his first and only business was to vitalize such of the doctrines as would spiritualize the Church and save the sinners. It was with this vision of the wideness of the need that he adopted for his motto: "The World Is My Parish,"—not simply the Church over the whole earth, but "the world" outside the Church.

When driven to shelter and organize his followers he drew upon the Church of England for many of his statements of doctrine, which he epitomized in the less number of the Articles of Religion. As he grew in grace he grew in knowledge and departed from a number of traditions, but only to accept what he believed was bestowed in the Christian revelation.

The controversies of his time led him to declare himself distinctively Arminian as distinguished from Calvinist. The Methodist Episcopal Church accepts his very clear putting of the doctrines which concern the Free-Will of Man and Sovereignty of God, with definite distinctions between Divine Prescience and Predeterminations, Foreknowledge and Fore-ordination. So also does the Church accept his views of Sin and Guilt, The Fall and Depravation of Man, The Redemption, Nature and Extent of the Atonement, Justification by Faith, Possibility of Apostasy, Regeneration, Witness of the Spirit, Entire Sanctification or Christian Perfection, and the Perpetuity of Man's Free Agency.

It is scarcely important to say more than to state each of these doctrines which are so generally accepted by most branches of the Evangelical Church. Both Arminianism and Calvinism affirm foreknowledge, free-will and necessity of divine grace to salvation. Calvinism superadds to these, respectively, "fore-ordination, necessity and irresistibleness," to which Arminianism declines to assent. "On points less central, as final apostasy, entire sanctification, and witness of the Spirit, Arminianism accepts and Calvinism rejects."

Since nearly all the Christian denominations now are emphasizing more Christian character and conduct than the sharply defined differences of doctrine, and the doctrines so necessary to the Christian life are so widely acknowledged and accepted, the *excellent spirit* has created an atmosphere of Christian unity, which fosters closer fellowship and certain co-operation.

The Methodist Episcopal Church has no such definition and holds no such doctrine of church organization and inheritance as would hinder fraternity or federation with any other denomination which ac-

cepts the divine headship and saving efficiency of Jesus Christ, Redeemer, Saviour, Lord. But the Church stoutly affirms her divine appointment and approval as certainly as can be claimed by any other.

"Let prideful priests do battle about creeds,
The Church is mine that does most Christ-like deeds."

John William Hamilton.

Boston, Mass.

AS THE BAPTISTS SEE IT

BY SHAILER MATHEWS

The Baptist position is exceedingly simple. It attempts to reproduce the religion of Jesus; i. e., the type of Christianity which existed before the development of creeds, or of either Latin or Eastern Christianity. In consequence of their general position, Baptists believe that Churches should be composed of those who give indications of regeneration. Therefore, they oppose the baptism of infants. They do not believe in sacramental regeneration or in orders of the clergy, but hold that all men are possessed of an equal spiritual competency before God. They have no creed, but endeavor to reproduce the fundamental elements of the Gospel in their religious teaching. The Baptist Churches are independent, being simply associated for certain general purposes. They have always stood for absolute separation between church and state, freedom of conscience and religious liberty. Their insistence upon immersion as the only mode of baptism results from their general positive relation to the New Testament, but historically and in view of the practices of English Baptists it is of less importance than the other positions.

Chicago, Ill. Shailer Mathews.

THE SYMPOSIUM REVIEWED

BY NEWMAN SMYTH

I have read with much interest and great satisfaction the symposium which the editor of the *Christian Union Quarterly* has asked me to review. Without entering into detailed discussion of the several papers, I would call attention to the following points which seem to me to have value, as we are seeking alike to find the ways and means of a real and efficient Church unity.

1. These papers present clearly what each writer regards of real and vital value in the view of his own communion.

2. What each regards as of real religious value is not denied by the others. The fundamental facts and essential values are common, though held in variant forms and with different degrees of emphasis by them all. It is well to disengage from their denomination or Churchly context these common ideas of the Christian faith and order. These ideas are not irreconcilable. They belong together in any comprehensive and truly catholic conception of Christ's Church. In this respect these writers are in harmony with the creeds and declarations of the different Churches. For instance, the definitions of the Church and its inherent powers and functions as the body of Christ, are expressed in almost identical terms in all the chief Protestant creeds and declarations. We stand on common ground when we begin with the idea of the Church itself in its inherent and living power and authority; our divergencies begin lower down. I may refer to an article of mine published in the second number of the Constructive Quarterly, in which I have collated these common ideas of the Church as it is defined in the Protestant creeds.

3. A careful reading of these papers leads me to a conclusion of such promise, which has often been left in my mind after conferences with representative men of different churches:—these brethren, if left to themselves, without any extraneous considerations, could come to an understanding and form a concordat of Church unity—certainly a greater degree of inter-church integration than has been generally regarded as possible. If the case of our divided and wasteful Christianity could be submitted to a jury of such men—to a selected group of men of insight and large-mindedness—and they could be

kept together until they should have exhausted all means of coming to an agreement, I doubt not, they would not fail of finding a verdict. Or, if such groups of men, representing different interests and values, could consult and meet as directors of competing business interests might do, where some consolidation seemed advisable; and if they had power to act for their constituents, then Church unity would become a practical undertaking, and a most profitable degree of realization of it, advantageous for all concerned, and conservative of all real values, might be accomplished.

4. I will add, without discussing, another suggestion. What is not considered in any of these papers, but what is needed and may prove most helpful, is an effort to find and to use a positive, constructive method of Church reconciliation. I think very much in this direction may be done if we reconsider the theories (or lack of theory) of the development of the Church, both in its faith and in its institutional order and history. I may here merely indicate what I have in mind, and hope some time to take up for thorough discussion. There are prevalent among ecclesiastical controversialists, or denominational and Church stand-patters (if that expression may be allowed) either no idea at all of the law of development of the Church—nothing but a statical conception of Christianity; or their view of development is like Newman's, logical rather than biological; or else they have a conception of Church organization formed in a cast-off biological mold, —that of preformation, as though the Church existed in microscopic miniature preformed in some Apostolic eggs. It should be needless to say that this is not the scientific view of evolution (epigenesis). Modern biology might lead us into a more spiritually natural conception of the Church as the body of Christ, and the development through history of the Life of the Christ which is manifested in His Church. I may emphasize, without expounding this, by recalling this incident: In a company of scholars I had occasion to bring up for discussion the purpose and plans of the World Conference. The differences of views and principles were enlarged upon, and to some they seemed to be so logically antithetic that the task of forming any synthesis seemed impossible. But after all that had been said, an eminent biologist, who was present, supported the view that vitally they were capable of assimilation in the organic functioning of the whole body.

It is the academician, the logician, the static Churchman, not the Christian biologist, not the man who thoroughly and profoundly believes in the living Church of the living Christ, who can regard this

present supreme obligation of Church union a work impossible for faith to achieve. But it was the Master who said, "My words, they are spirit and they are life." Newman Smyth.

New Haven, Conn.

A PRAYER

O Lord, Thou whose eyes seest everything, even into the secrets of my heart, and with whom is all wisdom and power, be not silent to my petition. In my suffering, let me observe Thy presence and, out of pain, teach me submission. I cannot always understand what Thou art doing with me, but O Thou Watcher of men, make my soul to know that Thou art always just and good, ever long-suffering in Thy mercy. Give me Thy strength to bear the burden. Teach me that if I would be most serviceable to Thee, I must be marred and hurt and be made to bleed. Then I shall come forth as gold tried in the furnace, and Thy righteousness shall be my robe and Thy glory my diadem. Amen.

NEW BOOKS REVIEWED

THE MIRACLES OF JESUS. A STUDY OF THE EVIDENCE. BY E. O. DAVIES, B. Sc., author of "Theological Encyclopædia," etc. New York: Hodder and Stoughton. 240 pages. $1.25, net.

These are the Davies' lectures for 1913. Thomas Davies, of England, established the Davies' Lectureship on the payment of Ten Thousand Dollars as a memorial to his father, the late David Davies, and in the interest of the communion of which he was a member. The lecturer must be an ordained Welsh Calvinistic Methodist minister and his subject shall be religion. Both the lecturer and the lectures comply with these requirements. Mr. Davies opens his book with a quotation from the book by Johannes Wendland, published several years ago, as follows: "The question of miracle is one which incessantly rises up anew, and—particularly at the present time—will not consent to rest." Mr. Davies' study of the subject involves scientific, philosophical and historical criticism. The lectures have three divisions: first, the introduction, including "The Alleged Facts" and "Face Value of the Narratives;" second, "The Evidence for the Alleged Facts;" and, third, "A Theory About the Alleged Facts." Forty-six instances of something wonderful—*miraculum*—in the Gospel narratives are cited, and the lecturer enters into the discussion with marked fairness. He recognizes the force of every criticism, presents the claims of the miracles in the Old Testament, in Hindu literature, in the literature of the Greeks and Romans, in other parts of the New Testament, in the Apocryphal Gospel, and in the lives of the saints, as well as the work of Psychotherapeutics. He discusses the claim of "physical impossibility" and "physical possibility," likewise of "moral impossibility" and "moral possibility." Antecedent probability, including revelation, providence, prayer and forgiveness, is finally presented, and he emphasizes that faith in the hearing of prayer implies belief in the miraculous and affirms with Dr. Mackintosh, "The man who prays, therefore, instinctively and of necessity holds to the nature of fellowship with God. He is conscious that the Divine mind and his own are in a real relationship of reciprocal activity. Now the point to note is that such fellowship is essentially a supernatural thing." In his conclusion he affirms that the miracles attributed to Jesus stand on quite a different plane from other miracles. Further, that the antecedent probability that Jesus would work miracles, that those attributed to Him in the Gospels are perfectly congruous with His character and work, and that Jesus was a direct personal representative of God on earth, is sufficient evidence to justify the belief that the miracles happened as recorded. The lectures are the work of a clear, honest, scholarly thinker and is an achievement of the highest character that no one can follow without profit.

THE PROOF OF GOD. BY HAROLD BEGBIE, author of "Twice-Born Men." New York: Fleming H. Revell Company. 159 pages. 75 cents, net.

In seven chapters this book presents, in the form of conversation and in most charming fashion, the proof of God. It discusses origins and evolution and refutes what is sometimes charged, that the scientists are opposed to Religion. Said Sir James Geikie, Dean of the Faculty of Science at Edinburg University: "It is simply an impertinence to say that the 'leading scientists are irreligious or anti-Christian.' Such a statement could only be made by some scattered-brained chatterbox or zealous fanatic." Sir George Stokes—the Sir Isaac Newton of today—laid it down as his belief that sceptics among scientific

men "form a very small minority." He also said, "I know of no sound conclusions of science that are opposed to the Christian Religion." Lord Kelvin—"the Napoleon of Science"—gave it as his conviction that "true Religion and true Science harmonize perfectly." Then follows a list of names and quotations of the same character, among them Sir Oliver Lodge, with these words: "The tendency of science, whatever it is, is not in an irreligious direction at the present time. . . . We are beginning to realize that the whole scheme, so magnificent, so enormous, so immense . . . demands, in some only half-intelligible but real sense, an organizer, a manager, a controller, accessible to prayer, able and willing to help, in His own way and in His own time, but still always able and willing: not less, certainly not less, than we are." Then of the philosophers he cites Bergson in France; Rickert, Eucken, Windelband and Troeltsch in Germany; Croce and Vrisco in Italy; Hoffding in Denmark; and Lossky in Russia. These men are creating a new spirit in the world. Bergson, perhaps the clearest thinker since Plato, is leading men to look within themselves and thus approach the soul of man. The battle over words is finished. The movement in European philosophy is not only to go more carefully over the accumulated contents of the knapsack of experience, but actually to look into the deeps of a man's life. Science and philosophy are now face to face with man from whence they look to God. Everything is moving forward to God or back to chaos. Such is the argument of Mr. Begbie and he has given us a book that all who think at all will be pleased to read.

THE ROMANCE OF PREACHING. YALE LECTURES ON PREACHING. BY CHARLES SILVESTER HORNE. With an Introduction by Charles R. Brown, D. D., and a Biographical Sketch by Howard A. Bridgman, D. D. New York: Fleming H. Revell Company. 302 pages. $1.25, net.

This is a charming book. Each lecture comes as a blessing to the ministry and is brimful of common sense. The lecturer saw clearly and felt perfectly with the needs of men. He was not afraid to abide in Christ nor to be a brother to all. The Lyman Beecher Foundation in Yale University has furnished us some of the finest things that have been said on preaching. Many look forward annually to these lectures. Next year for the first time in the history of the Foundation a layman will be the speaker in the person of one of the most gifted American lawyers—George Wharton Pepper. This year the speaker was the brilliant Englishman, Charles Silvester Horne, and these lectures furnish his last message, as he died suddenly shortly after their delivery. But they are worthy to be the last words of the best of men. Dean Brown described them as follows: "Few lecturers have ever so gripped the divinity students, the larger audience of pastors in active service and the thoughtful people of New Haven as did Silvester Horne, when he spoke to us on 'The Romance of Preaching.' He was himself a shining example of those high and chivalrous qualities which he would covet for the true prophet, and the younger Knights of the Cross responded to his spiritual appeal as to the bugle-call of a genuine leader." The eight lectures deal with "The Servant of the Spirit," "The First of the Prophets," "The Apostolic Age," "The Royalty of the Pulpit: Athanasius and Chrysostom," "The Rulers of Peoples: Savonarola, Calvin and John Knox," "The Founders of Freedom: John Robinson and the Pilgrim Fathers," "The Passion of Evangelism: Wesley and Whitefield," and "The Romance of Modern Preaching." The course of lectures is beautifully and wisely termed "The Romance of Preaching." In his last lecture Mr. Horne describes many ministers when he said: "He sees himself sitting before a blank sheet of paper, waiting in vain for the sermon that will not come. He thinks that, if not now, yet a score of years on, his inspiration may have 'run to seed.' What is he to do? Is he 'to learn to do without the Muse?' Is he to 'console himself' by some lower ideal and come to regard himself as a hireling, and to look upon his work as a profession and a livelihood. God forbid. We can-

not do without the spirit—without the inspiration. Without that mystic light and power, our art is indeed barren and contemptible. But, remember, our inspiration includes all others. Nature, Poetry, Art, Literature, Life—we have the freedom of all the schools. And above and beyond all others, we have the school of Christ. No minister shall ever be bankrupt of a message who is living in that Society. The jaded brain may sometimes refuse its office. We may feel some Sunday evening as if we had fired our last shot. But there is still for the child of faith a cruse of oil and a barrel of meal, that mystically do not fail."

THE MEANING OF BAPTISM. By CHARLES CLAYTON MORRISON, Editor of the "Christian Century." Chicago: Disciples Publication Society. 222 pages. $1.25, net; 10 cents postage.

This book is a sociological treatment of the subject of baptism. The author has a brilliant style and thinks along ingenious and fascinating lines. He protests against legalistic and magical interpretations of baptism, forgetting that those were simply periods of thought as sociology has a prominent place in modern thought. At best all of these are but theories of baptism as one would speak of the ransom, satisfaction and forensic theories of the atonement. All of these have their relative values. His attack on the theology of Alexander Campbell has no special significance, inasmuch as Campbell, unlike other reformers, left no system of theology, and not a line he wrote is binding upon the Disciples of Christ. He pointed men to the facts of the Scriptures. Campbell's achievement was in clearing the Scriptures of all systems of theology, leaving us the clean pages for our perusal. Mr. Morrison agrees that immersion was the ancient mode of baptism, and as such he is in sympathy with the Disciples, but arguing for the reception into the household by those who have received baptism by sprinkling or pouring, he breaks with the Disciple position. The Disciples recognize members of all communions as Christian. That is a fundamental position with them; hence their appeal for the union of all Christians on the personality of Christ. It is their custom to rebaptize those who have been baptized by sprinkling or pouring, not because they do not recognize those as Christians, but because to them, as the author says, "Immersion is the only catholic mode of baptism," and union must have in it catholicity.

It is, however, of interest to know that baptism by immersion has figured little in the divisions of the Church and will doubtless likewise figure little in its unity. The Baptists did not become a separate people because of their practice of baptism by immersion; neither did the Disciples. The Baptists opposed infant baptism and for a long period practiced baptism of adults by sprinkling. Their plea was a regenerate church membership. In the origin of the Disciples baptism by immersion did not figure at all, and when Thomas Campbell was brought face to face with it he was greatly disturbed. Their plea was the union of the divided House of Christ. There are one hundred and eighty-six distinct communions in America. More than four-fifths of these practice baptism by sprinkling and pouring and in consequence of their common baptism they are no closer together than Baptists and Methodists; neither are Baptists and Disciples any closer together because of their common baptism by immersion than Disciples and Presbyterians. If baptism by immersion be such a hindrance to the union of the Church, what explanation can we give for the four-fifths of the American communions not getting together on their common baptism by sprinkling and pouring, or the remaining one-fifth not getting together on its common baptism by immersion? If the entire one hundred and eighty-six communions practiced baptism by immersion it would not unite the Church in America. It would remove one item from controversy, but we would have a long way to go then. The need of these times is a baptism so thoroughly Christian that those who have been baptized will cease bearing false witness against one another, will cease hating each other, and will cease their inordinate

love of the world—a baptism that has around it much prayer—not saying prayers, but real prayer—both on the part of the baptizer and the person who is baptized, such a conference between these as will let in the seriousness of the covenant, followed by an effort of abandonment to the will of God. However one may differ with the author, there is much in this book to be commended from both the Baptist and the pedobaptist sides of the house. Some of his paragraphs have in them timely messages for the whole Church of Christ. The weakness of the book is the author's apparent disposition to find fault with the communion of which he is a member.

Popular Lectures on the Books of the New Testament. By Augustus H. Strong, D. D., LL. D., Litt. D., President Emeritus of the Rochester Theological Seminary. Philadelphia: The Griffith and Rowland Press. 398 pages. $1.00, net.

This is one of the most valuable books of this year. These lectures being stenographically reported are fresh and warm. They read so well that one hesitates to lay down the book until he has finished it. Besides treating each book of the New Testament in a separate lecture, it devotes three chapters to a fine, scholarly discussion of "The New Testament as a Whole," "The Life of Christ," and "The Gospels and Their Origin." Dr. Strong is one of the rarest of our educators. He has succeeded well in making these lectures for popular use. The rich years of his life are in them and the simplicity of their presentation makes them most satisfying to every class of readers. Having read this book carefully the New Testament will be greatly simplified, and in his treatment of the epistles especially. Some of them will appear so new and helpful that one is doubly enriched. Of all the books Dr. Strong has written, nothing will exceed this in real worthfulness to Bible students.

The Cross in Japan. A Study in Achievement and Opportunity. By Fred Eugene Hagin, of the Foreign Christian Missionary Society (Disciples of Christ), Tokyo, Japan. Illustrated. New York: Fleming H. Revell Company. 367 pages. $1.50, net.

The author of this book is one of the ablest missionaries on the foreign field. One having once met him cannot forget his impressive personality. The book is a brief survey of the whole missionary situation in Japan from the point of view of one whose heart feels the burden of the great country about which he writes. Every page is full of information. It is a splendid stimulation to larger activities in missionary work. The author sees the need and presents it in the atmosphere of his own spiritual faith. The book is divided into four parts: first, "The Field;" second, "The Missionary;" third, "The Kingdom;" and, fourth, "The Opportunity," through which are scattered numerous half-tone illustrations that make more real the story that already has been told in fine discerning fashion. Few books on any foreign field have been so elaborate and made so readable. Its facts are well marshalled and its story runs like living fire. It is a fine contribution to the already large missionary library, and those who read it will feel closer to that great empire which is looking to America for friendship and guidance. The Japanese are our neighbors and every book that tells of them enlarges both our knowledge and our sympathies. This book makes for a better understanding between them and us and leaves wide open the door for our larger service to them. Baron Uchida, Japan's former ambassador to the United States, made a speech some years ago in New York City in which he said: "There have been wars of the Cross and the Crescent, of the Red Rose and the White, but the Sun and the Stars have never quarrelled in their courses, nor shall the two flags which bear those celestial emblems ever be carried in the hands of opposing armies. It is unthinkable, impossible. . . . Our ambition is not to see our flag 'dominate the Pacific,' but to see the firmament

that arches over that ocean hung with the mingled splendors of our two banners—the Star-spangled ensign of America and the Sun flag of Japan. . . . There is room in the spacious purposes of history for the glory of all."

BROTHERING THE BOY. AN APPEAL FOR PERSON, NOT PROXY, IN SOCIAL SERVICE. By W. EDWARD RAFFETY, Ph. D., Professor of Sociology and Pedagogy, Kansas City Theological Seminary. Philadelphia: The Griffith and Rowland Press. 220 pages. 75 cents.

The message of this book is an appeal for the supremacy of personal over all organizational mechanism, and the aim is to make accessible such facts as are necessary to train churchmen and older boys for leadership with younger boys, and to make all lovers of boys useful brothers to them. Dr. Raffety defines brothering as "not mothering or fathering; it is some of each and more than either. Brothering is mother-love plus father-counsel, blended in just the right proportions; to which is added the sympathetic understanding of a real chum." The essentials summed up in the art of brothering the boy are knowledge, appreciation, co-operation, confidence and love. It is a fine little book and will do good. In the book is a list of a hundred books for workers with boys.

LEVIATHAN. BY JEANNETTE MARKS. New York: George H. Doran Company. 329 pages. $1.35, net.

This is a great story, dealing with the record of a struggle and a conquest of a man over the drug habit. It is written in a clever style and lays bare the defects in our social system in hindering rather than helping men to manhood. On the control of the evil Miss Marks makes some suggestions as follows: First, the passing of strict laws which will allow habit-forming drugs to be sold only on a physician's prescription. Second, a law that will make it impossible for a prescription to be refilled except through a doctor's order. Third, education of the public through the schools, colleges and Churches of the country. Fourth, federal and state sanatoria for drug addicts and alcoholics. Fifth, the creation of a sense of personal responsibility on the part of physicians and pharmacists for this condition of affairs. Sixth, a law making illegal sale of drugs a state's prison offense. Seventh, the present laws regarding labeling enforced and extended. Eighth, the present trade in all patent and proprietary medicines containing habit-forming drugs to be discontinued and absolutely prohibited by federal laws. Ninth, the annulling of the licenses of those doctors and druggists who are known to be addicts and the periodical examination of all medical men and pharmacists by federal officers to ascertain their continued freedom from such addictions. Tenth, passing upon all advertisements relating to drug and drink "cures" by a federal bureau. And, eleventh, the suppression of alcoholism. She well says, relative to the abolition of this traffic, "What the Chinese have been doing, are doing, we can do, too."

CARL HALL OF TAIT. BY EVERETT T. TOMLINSON. Philadelphia: The Griffith and Rowland Press. 282 pages. Price $1.25, net.

This is a boy's book and is full of interest. It deals with learning to overcome difficulties and gives to courage a large place in character building. It is a fine portrayal of the development of such qualities in the life of the normal boy as will help him in overcoming difficulties, especially in his school life.

STEWARDSHIP AMONG BAPTISTS. BY ALBERT L. VAIL. Philadelphia: The American Baptist Publication Society. 140 pages.

This book is divided into three chapters, dealing, first, with the historical position of the Baptists on giving; second, tithing; third, New Testament prin-

ciples. It tells its story well and deals with one of the most vital problems in the life of the Christian. While much that Mr. Vail says is intended for the Baptists, yet in its larger application it may refer to all Christians, and we wish that he had treated it from the larger point of view. But what he has said is said well and the book will help in the understanding of our stewardship before God.

CAPTAIN DAN RICHARDS. BY EVERETT T. TOMLINSON, author of "The Winner Series," etc. Philadelphia: The Griffith and Rowland Press, 1914. 300 pages. $1.25, net.

This is a book for boys, beautifully and skillfully written. It is the story of a popular boy in school, who is accused of being a tell-tale, and who, after being sent away, comes back with honor. The climax is very striking. It is full of game life and will be read with avidity and profit by any boy.

THE IMMORTAL SEVEN. JUDSON AND HIS ASSOCIATES. BY JAMES L. HILL, D. D. Philadelphia: The American Baptist Publication Society. 151 pages. 50 cents, net; postage, 8 cents.

This is one of the books published in connection with the Centennial of the American Baptist Foreign Missionary Society and the immortal seven referred to are Dr. and Mrs. Adoniram Judson, Samuel Newell, Harriet Newell, Gordon Hall, Samuel Nott and Luther Rice. It is illustrated with twenty-nine interesting pictures and the story of these lives is told in a very charming fashion. It is a beautiful book for Sunday-school libraries or work among young people and deserves wide reading.

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A PRAYER

O my God, surely there is no limit to Thy vision. Thou dost look into my heart now and Thou canst see all my motives and my thoughts as though I were bringing them unto Thee. Thou dost see me ten years hence and I am as real to Thee then as I am now. Thou hast looked across a thousand years and seen all its transactions. A year, a decade, a millennium is as nothing in Thy sight. Out of Thy vision has come all prophecy. Thou didst call to Thy side David and Isaiah to look upon the cross with Thee and they saw as Thou didst see; Thou didst call up with Thee Ezekiel and Zechariah to behold the glory of Christ's triumphant reign, and Jeremiah and Amos to see Israel's hardships and the final planting of them in the land of Abraham, Isaac and Jacob. They looked with Thee, and in my reading of what they have written, I see the bleared picture and I feel my soul shrinking back, for my consciousness tells me that I am approaching the glory of Thy presence. If I have dared to climb to Thy viewpoint and look too long through the ages to Thy consummation of all things, pardon the passion of my soul, for I have only looked that I might live the better and that into my heart might come Thy purity as into my vision has been Thy glory. Amen.

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ

Edited by PETER AINSLIE

Fourth Year JANUARY, 1915 Vol. IV. No. XV

"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott.

Will Christian Union Come by Absorption or Compromise? . . . . . EDITORIAL

The Bible and Universal Peace . . JAMES I. VANCE

The Reduction of Dogma, a Step Toward Union . . . . . W. J. LHAMON

Some Helps to Church Unity RICHARD WALLACE HOGUE

Christian Union and the Present Crisis ALLAN B. PHILPUTT

Prayer for Christian Union . . . I. J. SPENCER

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THE CHRISTIAN UNION QUARTERLY

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WILL CHRISTIAN UNION COME BY ABSORPTION OR COMPROMISE?

Since Christian union is much talked of these days, persons are venturing into all sorts of solutions of the problem. Most of the conclusions center around absorption or compromise. That may be in the first stage. That is, the twenty-one Lutheran bodies—all loyal to the Augsburg Confession of Faith—may be absorbed into one body, and there might be some compromise of pride and other like sins that needlessly separated that great Church into twenty-one divisions. The same may be said of the sixteen Methodist bodies, the fifteen Baptist bodies, the twelve Presbyterian bodies, the twelve Mennonite bodies, the nine Faith Association bodies, the seven Eastern Orthodox bodies, the six Adventist bodies, the four Reformed bodies, the four Plymouth Brethren bodies, the four Dunkard bodies, the two Episcopalian bodies, the two Disciple bodies, the two United Brethren bodies, and others that have been divided just as all of these over opinions where only Christian ethics was involved. Consequently the beginning with these must be in Christian ethics.

After these bodies have learned how to bury some history that has not in it enough merit to keep it alive except for its sectarian adherents, there will be time to discuss the question of a common faith. With a new emphasis on Christian ethics it will not be nearly so difficult to find the paths of faith which lead to peace and union. We must think in biological terms. Union cannot come by mechanical adjustment. It is a thing of growth, as said the Apostle, "till we attain unto the unity of the faith, and of the knowledge of the Son of God unto a full grown man." It is devolving upon every Christian, irrespective of his creed, to contribute to reconciliation in the divided house of Christ. In other words, these are the days for Christians to

practice Christian ethics and quit suspicious attitudes and unfriendly opinions of each other. That is a deadly poison that has been a plague in the Church for centuries. Definite progress on the ethical side of Christianity will awaken a growth toward union as nothing else can do.

As this growth continues new elements will come into religion, as in the acorn all the parts of the tree are not there in miniature, but along the way is the formation and differentiation of the structures and organs not previously existent as such. It is so with thought. It is so in individual experience. It must be so in the Church. So that neither absorption nor compromise will have much part in the structure, but in the growth denominational peculiarities will be lost, while the life of Christ will be larger and more evident. Nothing is more hopeful to this end than the increasing emphasis on the person of Christ that we now hear of from all parts of the Church. It is this unconscious growth that is lifting the Church out of her sectarian boundaries and will be the greatest factor in her permanent growth.

Belligerent controversies do not help to the union of the Church any more than they help in the reconciliation of a family difficulty. Such contentions give support to a side. That will always be so. There will be adherents as in a hot family controversy, some neighbors usually take sides, but that does not help toward reconciling the family difference. The strength of a side does not help toward union in the Church. Quarrelling with one's religious neighbors on matters of doctrine from the pulpit or through the press or in social conversations is not conducive to peace. Friendly, fair and courteous discussion and conference help in every cause. Religion is not unlike other fields which need the elements of reconciliation. Worldly men recognize this and advise accordingly. When Christian men do not know how to observe this it becomes a condition that strikes at the fundamentals of Christianity, to which the Church has too long been indifferent. We must learn to be frank, fair and courteous and do it so constantly and earnestly that our desires shall bring forth a fruit which shall be the unquestioned evidences of our sincerity. The union of the Church of Christ will come as sure as trees bud and flowers bloom. We must be eager to help that growth.

THE BIBLE AND UNIVERSAL PEACE

BY JAMES I. VANCE

There are four main positions set forth in the Scriptures on world peace. These positions, however, are fundamental. Granting them, one may be safely left to his own conjectures as to dates, eras and dispensations, and may indulge into excursions into the realms of unfulfilled prophecy without great peril to his own soul or disaster to the interests of Christian civilization.

1. The first and outstanding position of the Bible on universal peace is that *it is boldly predicted and claimed.* The language is unmistakable, and the references so frequent as to leave no doubt.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Psalms 46:9.

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall ye learn war any more." Isaiah 2:4.

"They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isaiah 65:25.

"And I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Hosea 2:18.

"His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah 9:6.

These are a few of the many passages in which the Bible proclaims to men God's dream of world peace. It is a bold dream. At the time, nothing could have seemed more presumptuous or ridiculous. The world was steeped in war. Its gods were all war gods. Its glories were military glories. Its heroes were not diplomats and pacificators, but fighters. The story of Israel as a nation is a war story. They were always fighting. Their very altars flamed with the wreck and ruin of heaped-up strife. And what was true of Israel was true on a larger scale of the other nations of the world. From the birth of Romulus to the days of Augustus Caesar, a period of some seven hundred years, the Romans had but six years free of war. Men had come to regard it as inevitable. Successive generations knew nothing else.

Into this pandemonium of world strife the Bible sang a peace

song, and among the war-cursed peoples of the earth came Jesus, saying: "Blessed are the peace makers." The Bible stands for world peace. It boldly proclaims it. It is absolutely against war. It sings to the race of a day that is coming when wars shall be forever past. It stakes its claims as a divine religion on this issue. If war is a necessity, if it is a good thing in itself, then the Bible is a silly book.

Let us pause to pay a tribute to the boldness of a religion that does not trim with the crowd. Men talk about the evolution of religion. In the name of common sense, how, in the face of a war spirit that still soaks the earth in rivers of blood and flames the world with race-hatred, could the Bible have gotten its dream of universal peace as an evolution? It came as a revelation from the God who sits above the war clouds and sees beyond the centuries of human strife. Standing firmly on His word, we may possess our souls in patience, and boldly champion the program of world peace.

2. The second position of the Bible on this subject is that universal peace *is to come as the result of the influence of Christ on the life of the world.*

This is not saying that statesmanship and diplomacy, that invention and discovery, that trade and transportation, that education and journalism may not lend themselves powerfully to peace movements, and be found useful tools in ending war. The Bible, however, has no hope of a permanent era of peace as the product of these things. That the Bible is not mistaken is conspicuously evident from the present world situation. If the invention of death-dealing weapons, if the erection of peace palaces and the holding of peace conferences, if the maintenance of great standing armies and formidable navies, if the interests of commerce, if the skill of diplomats, if the sanctities of home and the rights of women and children and a sense of the value of human life could unseat the war god, this carnival of brutality in Europe would never have disgraced civilization.

A mightier influence must project itself into the problem. A bigger force must lay hold of the brute instincts which sway nations no less than individuals. If men are to learn to go to war no more, they must sit at His feet Whose advent on earth was announced by angels singing: "Peace on earth and good will to men."

Christ is the Prince of Peace. He will some day rule the earth, and there will be no revolt against His sway. When He does, when He has His way with the world, when the government of the earth is administered in harmony with His teachings, we shall have universal peace; but not until then.

This is not to admit that the coming of world peace is problematical. It is to proclaim it as an absolute certainty. For the day will come when He shall reign whose right it is. The war gods are all usurpers, and their crowns are tinsel. The real King of the world is coming to His own, and when He takes His seat, the slaughter house of the nations shall be behind us.

3. The third position of the Bible on world peace is that it will come as fast, and only as fast, *as peace relations are established between God and the individual,* as a result of Christ's atoning work on the Cross.

The Bible knows nothing of a civilization that comes wholesale. It has no faith in changes which affect only the outside of life. It lends no support to schemes for social redemption which begin by denying or discrediting individual regeneration. Society can never be saved any faster or any higher than the social units which compose society are saved. The Bible is not against the making of the outside of the platter clean. It merely says: "You cannot have a sanitary world so long as the sources of life are foul." If men are ever to get on peace relations toward each other, they must first get on peace relations with God. If they are to discover that they are brothers, they must first discover that they have a common Father.

Since man is essentially a spirit, his life movements originate in the spiritual realm.

And so the cross is fundamental to world peace. The Lamb slain from the foundation of the world is the great peace offering of God. The mission of Christ as Saviour is not to reconcile God to men, for He has never been alienated; but to reconcile men to God. "He that hath seen me hath seen the Father." When a man lays down his arms against his Father, the faith of the Bible is that it will not be long until he thrusts into its scabbard the sword he has drawn against his brother. And so the way to world peace is not a short road. It is steep and long, for it winds to the heights of Calvary.

And so, the promoters of world peace are not merely the orators in peace councils or the diplomats of nations, or the Premiers and Presidents and Kings. He that converteth a sinner from the error of his way has made a contribution to world peace; and he that saves a soul from death has lifted civilization, by that humble act, to a higher level, and has helped to hasten the day when war shall be outlawed.

4. The fourth position of the Bible on universal peace *is that there will be war.* It sings its song of peace and boldly predicts war. There is a divine audacity in the teachings of the Bible on this sub-

ject. It seems to admit the unreality of its own predications. If peace is good, why write of war? Because the Bible never glosses the facts. It does not hide the price which must be paid.

It is significant that the most frightful picture and prophecy of war come to us over the lips of the Prince of Peace. It is Jesus Himself Who, as He draws near the Cross on which He is to pay the price for world peace, lifts the curtain and bids us look at the frightful spectacle of world wars which must still be fought.

And so, the Bible does not explain war; it proclaims it. Therefore, when the war kings of the earth reel in their delirium of butchery, and engulf the nations in strife, Christian faith need not lose its head and conclude that the Bible has failed.

The thing which has occurred is merely a sign of the accuracy of the divine prophecy. It was all in the original horoscope. The people who allow the present European war to unsettle their faith are poor students both of the Bible and human history.

The fact that the Bible predicts it does not consecrate war. We are not to imagine because Christ tells us there will be wars, that war is necessary to the establishment of His kingdom. War is a necessity only because men are estranged from God. There is no boon realized through the strife of nations that could not be far better realized through their Christianization. But sin persists, and men are slow to lay down their arms against the Almighty.

"Long is the road, and steep,
Which slopes through darkness
Up to God."

While the Bible predicts war, it does not waver in its prediction of peace. God sees beyond the battle lines of all the nations and all the years, to the day when the King on the white horse, attended by the hosts of heaven on white horses, the celestial cavalry of universal peace, shall overthrow the rider on the red horse of war, and the rider on the black horse of the pestilence wrought by war, and the rider on the pale horse of the death caused by war. Then the cries of the victims of war, who are beneath God's altar praying: "How long?" who are clad in white garments, the uniform of peace, who because of their experience of the terrors of war have all become peace advocates, shall be answered; and the Prince of Peace shall be enthroned King of kings and Lord of lords.

This is the radiant picture hung out on the closing pages of

Revelation. It is an inspired panorama or moving picture of universal peace.

These are the four fundamental positions of the Bible on world peace—it is proclaimed; it is to be realized through the influence of Christ on the world; it will come as men are reconciled to God by the blood of the Cross; and before it comes, there will be many and bloody wars.

In view of all this, Christian faith may serenely prosecute its work, undisturbed by the present strife of nations, confident that its message is the one adequate and potential peace program, and absolutely certain that all war gods are doomed and the ultimate divinity of the world will be Jesus, the gentle Prince of Peace!

Nashville, Tenn. James I. Vance.

THE REDUCTION OF DOGMA A STEP TOWARD UNION

BY W. J. LHAMON

Historically viewed the correlative of dogma is division. There is an age-long struggle between freedom and force, and dogma with its resultant divisions is one feature of that struggle. Ultimately the mind of man refuses to be bound except by truth; the heart except by love; and the will except by loyalty. Dogma demands submissive following rather than intelligent acceptance. It enforces its demands in ways that infringe the rights of freedom. The genius of dogma is that of a fractional group assuming to think for the whole group, and attempting to impose its thinking by various methods of constraint and compulsion on the whole group. That the fractional group happens to be a majority of the whole makes no difference in the principle. The least little group—the least child of God who can think—has a right to think. "He that has ears, let him hear"—not the voice of a majority, but the voice that reason and conscience and God unite in sending to his soul. Sooner or later, under dogmatic delivery, this right of the minority asserts itself. At once the dogma becomes the occasion of a party, divergent, antagonistic and polemic in proportion as the dogmatic assertion is insistent.

In a thinking, growing, changing world, no formulas except the barest axiomatic ones are final. For this reason dogma does not

function in the final statement of truth. Its real function is the creation and crystallization of parties and the arrest of development.

The dogmatic spirit is the political, imperial spirit found everywhere except in the purest democracies. No sooner had the Church gained her ascendancy in the Roman Empire than she began to breathe and love the spirit of Rome. Lord Bacon speaks of "the ill-starred day when the new Church made an alliance with the old Empire." In the fourth, fifth and succeeding centuries the Church, favored by Rome and grown strong, began to use the methods of Rome in the propagation and enforcement of doctrine. Matters of infinite and eternal moment were passed upon in fierce debate, proclaimed by voting majorities, and enforced by the weapons of excommunication, persecution and death.

The spirit of Jesus and His immediate disciples was antipodal to this. Jesus was a teacher. His methods were psychological and pedagogical. He had the patience, the tact, the kindness and the expectancy of a teacher. He planted grains of truth and waited for them to grow. He was entirely too wise and kind to impose all at once on His humble Galilean followers full-grown philosophies backed by damnatory clauses. He did not so much as ask for a final confession of Himself in His supreme relation to God till He had given abundant evidence of it in His months and years of teaching and healing and prayer and supremacy. Then He asked, saying, "Who do you say that I am?" His final commission was a pedagogical one, not a dogmatic one. He said to His disciples, "Go teach." Jesus honored the intelligence of all men. An instrument of force of any kind would be strangely incongruous in His hands.

The only dogma, if it may be called a dogma, that Jesus Himself imposed was that of His personal relationship to God, couched in the correlative terms of endearment, Father and Son. On this He insisted, but not till He had given, as intimated above, every possible approach to it and evidence of it. The only element of the dogmatic there is in it is the formula by which it has scriptural expression, and that is a variable one. The conviction lying back of it in the minds of His immediate disciples was a psychological creation precisely like any other conviction except for the sweet and gracious, brooding and fostering influence of the Holy Spirit.

On this conviction then, expressed in varied "symbols" by the various New Testament writers, Jesus founded His new movement. On one occasion Jesus Himself is reported to have used in relation to this movement the term "church." He said in response to the Apostle

Peter's confession, namely, "Thou art the Christ, the Son of the living God," "on this rock I will build my church." The "rock" was the conviction in the minds of His apostles of His unique relationship as Son to God as Father. To this the reduction of dogma must come. It can stop nowhere short of it if the united Church is to be built on her Lord's ancient "rock."

In pleading for the reduction of dogma, one does not plead for the reduction of thought, or speculative opinion, or philosophical conviction. He pleads, rather, for the enlargement of liberty to think, and for the native right to think of every human being who is capable of thinking. Let Athanatius and Arius, Augustine and Pelagius, Calvin and Zwingle, and Luther and Arminius think; but let them think each as a brother, not as a lord over the heritage of God. There was not one of these great men who did not affirm his faith in the Christ of Matthew, Mark, Luke and John. Why then could they not hold their differences in secondary place, bury them in friendliness, and in love proceed with the pedagogical and psychological work assigned to them by the Master whom they all revered? Had they been able to do this, and had they done so, the history of the Church would have been far other than it is, and many times more beneficent.

No one acquainted with the course of history would be guilty of assuming that systems of thought are matters of indifference, and such inference is not to be drawn from the above. On the contrary, systems of thought often work themselves out in the lives of men and of nations with tremendous effect. But this we are learning, that not every so-called heresy has proved deleterious, and not every orthodox system has proved beneficent; also, that many a deleterious doctrine has been helped in its mischief more by its foes than by its friends; and still further, that false teaching lives longest under persecution and dies soonest under negligence. The Church might have smothered many a heresy simply by holding the heretics in the bosom of her love, whereas by her dogmatism she gave them lease of life.

The relativity of truth has not been sufficiently considered or succinctly stated. There has been a very general assumption that dogmas are alike valuable, and that they must of necessity function as fundamental in churchly ways. Given a creed, a symbol, a dogma, and it is at once assumed that a denomination or a sect must leap to its defense, and build on it, and stop forever there. No assumption could be more misleading. Dogmas are not alike valuable. Some are mere trifles. If by a common consent we could decide on the most valuable and vital of all the great historic symbols, even it should not be al-

lowed to usurp in the Church the place of the person of Christ. The multiplication table is true, but fortunately nobody thinks of building a church on it. Calvinism may be true, but why should we build a church, or any kind of a distinctive religious movement on it? Just so of Arminianism, and all the other isms. Not one of the great doctrinal deliveries of the historic Church has for the Christianity of Christ a value at all comparable to Christ Himself, the incarnate Word, the foundation of His own movement. These deliveries may be true. That is not the question. The question is that of the "one Foundation," other than which "no man can lay."

Our age is beginning to judge quite accurately in this matter of relativity. It sees Christ rising above all formulas. In His presence it is putting the dogmas of the past where they belong, namely, in the past. It deems them interesting, as battles and victories are interesting. They have historical values rather than vital ones. They speak of human struggles rather than of really infinite and divine categories. They are the precipitate handed down to us from peoples and centuries that are foreign to us. They are the shouts of victory of the combatants that won. But for us the warmth and enthusiasm are all gone out of them. We listen reverently to that past; we, too, think; we revere; but we cannot think as Aristotle did exactly, and we cannot revere as Augustine did. We are harking back to Christ, and we are thinking of Him in other ways than the Nicene Fathers thought, or even the Lutheran Reformers. Relatively, to us Christ looms large, and the dogmas grow small.

A writer in the *Constructive Quarterly* says, "Unity is not to be desired if it demands the sacrifice of truth, but we feel assured that the leaders of the various Christian Communions will not make such sacrifice." There is an assumption here that to save truth it must be incorporated in a creed and dogmatically imposed, and that if it is saved to the united Church the united Church must thus incorporate and impose it. On the contrary, if truth is really truth, it will take care of itself, precisely as history and mathematics and chemistry do. Truth needs simply to be taught. If it happens to be vital, the world will not let it die. The Church need not be disturbed about the survival of vital truth. Like all other "fittest" things it will take care of itself.

Take as an example the creedal basis of union proposed by our Episcopalian brethren, the well-known Quadrilateral. It runs as follows:

1. The Holy Scriptures of the Old and New Testaments as

containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two sacraments as ordained by Christ Himself—Baptism and the Lord's Supper—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

As to the Apostles' Creed. It does not come from the Apostles or from the Apostolic Age. It may be true. It may be vital. If so it will stand on its merits, and the world will not let it go. But why impose it as a basis of union upon myriads of people who never heard of it, and who are just as good Christians without it? Precisely the same may be said of the Nicene Creed, and even more emphatically. For it is later than the Apostles' Creed, more metaphysical by far, and more difficult of apprehension. It is almost exactly three hundred years later than Christ and the Apostles, and, in fact, did not receive its final formulation till nearly four hundred years after Christ. If ten or a dozen generations of the purest Christians that ever lived came and went without it, may not the coming generations of the united Church be at least relieved from the imposition of it? If it is true and vital, let it be taught. Those who need it will thus get it. As a dogma it can go no further into the souls of men than it would go under pedagogical methods.

Bishop Frederick Courtney, in the last issue of *The Christian Union Quarterly,* seems to catch and give a glimpse of the position thus stated, while steadfastly adhering to the advocacy of the Quadrilateral as a basis of union. He says very generously, "Let it be clearly understood that in calling attention to these matters 'for which the Episcopal Church stands in distinction from other Protestant Churches,' I am not suggesting that either the latter should adopt, or the former abandon them for the sake of attaining the union of Christendom; but rather that the various parties should be content with maintaining their own views within the bond of their union in the one Church of Christ, instead of thinking it necessary or advisable to separate from one another in order to uphold them." This paper simply goes one step further than Bishop Courtney has gone, and suggests that the articles in question and others of a similar nature be removed

entirely from the realm of the dogmatic, and set over entirely into the realm of the didactic.

Of such transference we already have an admirable example in the offer of the Quadrilateral itself as a basis of union. The Church of England symbol consists of thirty-nine articles. It is a well known historic document belonging to the Calvinistic group. In the proposed Quadrilateral we have, therefore, a reduction from thirty-nine to four. But the numerical reduction is the very least of it. The Calvinistic feature disappears entirely. Nothing is said of "Original Sin," or "Free Will," or "Justification by Faith," or "Good Works," or "Sin after Baptism," or "The Authority of the Church," or "The Marriage of Priests," or "The Traditions of the Church," or "Civil Magistrates," etc. All these features of the Thirty-Nine Articles, and a number of others needless to name, have no place in the Quadrilateral. The inference seems justifiable that they have been transferred from the field of the dogmatic to that of the didactic, and if union should take place on the basis of the Quadrilateral, the Anglican Church would still be at liberty to teach any or all of the original Thirty-Nine Articles. In view of the extent to which this process of reduction has gone, may we not fairly ask for a still further application of the method? Might not the four be reduced to one? And that one be the one on which the Master Himself said, "I will build my church?" Might not all that is worth saving in the rest of them be safely committed to the church teachers and their pupils, to "the common sense of most," and the world's deep spiritual hunger? Truth should be appropriated rather than enforced, and to that end how can it be more securely kept than simply by being placed where "the hungry sheep look up, and are fed?" And to that end faithful under-shepherds will not be wanting.

The fourth article in the Quadrilateral, namely, the insistence on the Historic Episcopate, is deserving of special treatment, since it pertains to polity rather than doctrine. But since the matter of the Quadrilateral as a whole is introduced simply by way of exemplification of the argument, and since it, too, is a dogmatic demand for a certain polity as against every other polity, it may for our purposes be included with the other three articles.

There is another argument in favor of the freedom from dogma and the freedom of teaching proposed above. Times change, and there comes now and again the call for a change of emphasis, and even for a change in the substance of doctrine. There is many a doctrine of the tenth and thirteenth and other Middle Age centuries that can-

not so much as get themselves heard today. They worked in their day, whether well or ill. Now they cannot work at all. Our century will not listen to them. For a thousand years Augustine dominated the predominant currents of doctrine and of dogma. Now, though his main teachings are still dogmatically held to in certain communions, our pragmatic age has no ear for them, except an impatient one. It is hard to work with the tools of the past. Dogmatism is essentially traditional and immovable. It clings to the out-worn long after it is threadbare. On the contrary, it is the genius of the didactic method to adapt itself to changing times and peoples. Pedagogy brings to the pupil the things that he needs in the form that he needs them. And pedagogy, not dogmatism, is the soul of the method of Jesus and His earliest disciples.

One meets, of course, such a response as the following to any such plea as the above: "I have a horror of that kind of unity that would be based on a sort of residuum. I am not attracted by unity based on an irreducible minimum. I do not want to belong to a church of minimums; I want to belong to a church of maximums—maximum beliefs, maximum duties, maximum sacrifices. The church of minimums is incapable of producing martyrdoms. There are things that we can give up, but nobody is asking anybody to give up anything that is of value." The quick answer to which is that Christ Himself is not a "minimum." It is not a minimum to say that He is the Son of God, and that He claims us. It is not a minimum to cling to the Johanine statement of the incarnation: "The Word was made flesh and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." Instead of the minimum that is itself the maximum. Nothing can be greater or more inclusive. And as to martyrdoms, the Church anciently founded on that one maximum faith produced by far the grandest procession of them that ever glorified history.

After all it is the dogmatic method that calls for minimums, and not the one suggested above. The communion that envelopes itself in a final creed, by that act cuts itself off from the various bodies of associated teaching. Dogmatism is limitation. The other method calls for continual study, research, investigation and progress relative to truth; for adaptability in the presentation of truth; and for a keen sense of relativity in regard to truth, tacitly shelving what is not vital, and zealously emphasizing what is. It anchors the soul to the Christ as the "Strong Son of God," and thereupon allows it to range in freedom over the whole realm of truth, confident that in its hunger it will

find what really feeds it, and in its thirst what gives it drink. It would make of Christ's followers a democracy of teachers and students, and it would throw truth back upon its merits, where, finally, it must at any rate rest. The academic spirit, the spirit of the scholar, of the unbridled truth seeker, and the brave truth finder, must presently reign in the Church of our God as it reigns in the schools and colleges and universities of men, and theological truth must learn to stand on its own legs, or else "wrap the draperies of its couch about it and lie down to pleasant dreams." The dogmatist is passing. The academician is at hand. We are in the dawn of a new day, the day of the democracy of all truth that is worth keeping, and of the unity in Christ of all who love Christ and "the truth that makes them free."

Springfield, Mo. W. J. Lhamon.

SOME HELPS TO CHURCH UNITY

BY RICHARD WALLACE HOGUE

Let me set in contrast two occurrences at the Laymen's Missionary Congress in Chicago. The first was the speech of Bishop Anderson, with its breadth of vision, liberality of thought and loyalty to fundamental truth. The vast audience of those of diverse denominational beliefs was profoundly stirred by his appeal for "a unity of maximums and not minimums," a unity of the truths of all in a unified and inclusive Common Truth. The second occurrence was outside the Convention Hall, in a separate gathering of the representatives of the Church of which Bishop Anderson is a member. We had met to express our attitude toward the Laymen's Missionary Movement, as had all the other separate bodies represented at the Congress. To the surprise of some, our attitude had already been formulated for us. A small self-appointed committee presented for our adoption a resolution previously agreed upon by them. To the still greater surprise of some of us, this resolution made practically no reference to the splendid conception behind and the vast possibilities before the Laymen's Missionary Movement. It consisted of a series of self-laudatory phrases, and was filled with the spirit of grateful satisfaction with the "historic position" and "catholic truth" held by the Church represented in that gathering. One of the younger clergy who had come to the Congress from a southern state was unable to restrain himself. In expressing his protest against the spirit of the resolution and mak-

ing his plea for a more liberal attitude, he used the following illustration:

A large assembly of friends of both races had gathered in a little southern church to witness the wedding of two of the colored race. Coming down from the altar the groom stepped ahead of the bride, who, eagerly rushing forward, grasped his arm and said, "Mose, let me take your arm. We two is one and must walk together." And Mose replied, "Yes, Maria, I know we two is one, but I beg leave to inform you, I'se dat one." The Chicago gathering was for a few minutes thrown out of the rut of well-regulated conservatism and almost stampeded into the adoption of a less orthodox and restrained resolution. *Almost!* And right here is my first point.

The friends of Church unity are too frequently content to be *only the friends and not the champions of the cause.* Those who within our own folds profess to be anxious for the divided Church to become ONE are too often imbued with the underlying purpose of seeing to it that "We are that ONE." The time for this evidently unchristian spirit has passed. The trouble is that we who stand for a broader and a more inclusive conception do almost everything *but* stand for it. We hope for it, pray for it, but in our own conventions when the crucial time comes we are found merely sitting for it—not standing, protesting and contending for it. I believe, therefore, that in the very forefront of those things which are needed as helps toward Christian unity is this: that those of us who believe in and wish for it *shall not only accept but make* every opportunity for an open, aggressive and untiring missionary spirit in behalf of that which we claim to be so vital to the internal welfare and the external progress of the Kingdom of Christ.

In this paper I wish to make definite and practical suggestions and not enter into a discursive treatment of the subject. At the expense, therefore, of many of the things I believe should be strongly said, I shall put down in orderly succession some points of practical suggestion and leave the reader to verify or disprove their soundness.

First I shall state those things which I believe *are now* very important and practical helps and which we should recognize and make known more than we are doing at present.

1. Our various Christian bodies are very generally practicing what some would term mere Christian courtesies, but what are in reality strong proof of an already existing Church unity. It may be that I am biased by predisposition to see the thing I desire, but may I ask what other interpretation can be placed on such experiences as these

of my own (which may be duplicated in the experience of many of my fellow clergy)? Although an Episcopal clergyman, the rector of a regular parish, I have during the last year accepted invitations to give addresses on the following occasions: the anniversary of Epworth League and Christian Endeavor Associations, The Baptist Clergy Conference (on the topic of "The Church in the New Testament"), a Presbyterian service of preparation for the Holy Communion, a County Sunday School Association of which the Episcopal Church was the only Protestant body not a member, and the teaching of a weekly Bible class in a Methodist college. If these are not evidences of real Church unity, *what are they?* Last summer the Protestant Churches of our section of the city united in the Daily Vacation Bible School held in our parish house, and the appeal for the support was jointly signed by the rectors and pastors of the neighborhood. On Peace Sunday the clergy of this same section spoke from our chancel, Baptist, Lutheran, Presbyterian, Methodist, Disciple—all of us united in the conduct of this service. If this is not evidence of Church unity, *what is it?*

2. The second already existing evidence of Church unity is *The Christian Union Quarterly* itself. Yet, how many of us subscribe to and read it?

3. The Commission of Faith and Order of the Protestant Episcopal Church. Under this head note the significance of the appointment by this Commission of noted men not of the Episcopal Church, and of the acceptance by these men to visit Churches of Europe.

4. The growing unity in common causes of human welfare—from local social service committees to the united effort in behalf of world peace.

5. The dramatic and dynamic force of the lesson of unity resulting from the present European war. We are destined to see a general acceptance of the conclusion already publicly pronounced by Dr. Ainslie and Bishop Brent, that a United Church could have prevented this monstrous crime against civilization and Christianity.

6. The Kikuyu controversy, out of which the wrath and resentment of offended sacerdotalism has been turned to the praise of God. As proof I would cite for the reading of every clergyman the Kikuyu tracts.

7. The very evident passing away of the old spirit of denominational "vain glory" in the sermons of today.

8. The reflected light and reflex action upon the religious world of the facts revealed by our investigations of the social and economic

world. The one fact of supreme importance is the proven fallacy of the old contention that "Competition is the life of trade" and the substitution of the truth that co-operation is to be the new order of the day in the industrial world. The inference and application of this truth to the religious world is inevitable.

9. The growing practice of admission to the Holy Communion of all Christians by those Churches which were supposedly committed against this, notably in the case of the Episcopal Church.

10. Such facts as these two: at the general convention of the Episcopal Church a large conference was daily conducted by a clergyman not of the Episcopal ministry, and mission study classes are to be taught throughout the Episcopal Church from a text-book written by one of another Church. These two things I present not as isolated instances of an exceptional nature, but as examples of a practice that is increasing and that can find *no justifiable explanation except that they indicate an existing state of Church unity* beyond the knowledge of vast numbers even of the supposedly well-informed advocates of such unity.

Now the whole gist of what I have tried to say so far is that we owe it to the thing we profess to desire *to make known these and other undeniable evidences of the unity that now exists.* They furnish a proof more convincing than argument. You say that we know these things and that I have merely dealt out what is already generally acknowledged. I reply that we have given so far *little proof* that we know them and for the most part we have neglected to *make them known.* Jesus Christ took the familiar and commonplace mustard seed and showed men that it held within it the illustration of the life-principle of the Kingdom of God. It would be well if we made greater use of His parable-teaching and revealed to men the life-principle of Christian unity as seen in present practices and existing conditions among the Churches today.

I desire to parallel each of these ten suggestions of present helps by a complementary suggestion of the further helps which may be adopted. I have time and space for merely the bare statement of each point.

1. I would first suggest the great importance, no less than the growing need, of union summer seminaries for the clergy. I do not mean short and superficial conferences to be addressed by visiting speakers on unrelated topics, but the consecutive and constructive study of which our excessively busy lives deprive us during the year's work.

2. The placing of men of liberal minds, fraternal spirit and large vision in our university centers. I should love to have space to justify by illustration as well as argument the vital need and tremendous good of this step, in view of the present disintegrating influences in college life and in view of the importance of holding in the faith the future leaders of thought.

3. An extension of the practice of uniting summer congregations during the vacation of the pastors of these congregations.

4. The wise interchange of pulpits. The refusal to accept as final the existing ecclesiastical restrictions and the persistent effort to lessen these restrictions.

5. The open assertion, not tacit denial or reluctant admission, of what we owe to others. Let me illustrate. I was asked to share with a Baptist minister a funeral service. On entering the carriage he slipped behind his back the book he was carrying. I learned afterwards, and not from him, that it was the Book of Common Prayer of my own Church. A little later I was conversing with another Baptist minister and with candid gratitude he said that Dr. Broadus had advised his class in the seminary to purchase and use the Prayer Book. The attitude of this man drew me at once not only more closely to him but to the Church which he represented. Are we not for the most part prone to remain silent about those things which we have learned from Churches other than our own?

6. A more aggressive unity of liberal forces within our own Churches. A recognition of the danger of seeking, in common parlance, "to carry water on both shoulders," and to be well favored, perhaps officially honored, as a result. I may be wholly wrong in overestimating the extent to which even the clergy compromise their convictions, unconsciously imbued by ambition for office, whether it be that of moderator, presiding elder, or bishop.

7. *To speak more fearlessly from our own pulpits the things which we would speak from the pulpits of other Churches,* to inform and direct the thoughts of our own congregation along fraternal and liberal lines. My own efforts in this direction have met with surprising response and endorsement. This will, of course, at times require the courage of direct and downright refusal to be subservient to a few Church officials, and perhaps to those whose illiberal views are matched by liberal financial support. This must, of course, be done in that spirit of evident love which marks every phase of the leadership of the ministry. It will furnish another opportunity for proof that as ministers of Jesus Christ we are not behind the men of large love

in other spheres of service, that we exemplify the spirit of such men as Edwin Markham:

"He drew a circle and left me out,
Rebel, heretic—a thing to flout;
But love and I had wit to win,
We drew a circle that took him in."

8. More federations of separate Churches for social service and community welfare.

9. A program of study of the question of Faith and Order in our Ministerial unions and other meetings of the clergy.

10. The more real and frequent use of prayer for Church unity on the part of the clergy in their private devotions, in regular services and in public gatherings.

"O God, the Father of our Lord Jesus Christ, the Prince of Peace, give us grace seriously to lay to heart the great evils of our present divisions. Take away all prejudice, ignorance, selfishness and whatever else hinders us from godly union and concord. As there is but one Lord and Saviour, one God and Father of us all, so may we be of one purpose and one spirit, united in one universal bond of faith and love and service for His sake, who commanded us to pray that we may all be one. Amen." Richard Wallace Hogue.

Baltimore.

CHRISTIAN UNION AND THE PRESENT CRISIS

AY ALLAN B. PHILPUTT

By the "present crisis" is not meant the European war, though that may be a revealing fact of conditions that were, before it arose, less obvious, and now seen to be very real and widespread. By the present crisis is meant a certain maladjustment of Christianity to the social and spiritual needs of today. The causes of this maladjustment are, some of them, of long standing; but the effects are more clearly marked and more widely felt now than ever before. So marked are they, in fact, that one may not, I think, be called an alarmist who designates the present as a time of crisis in the history of the Church. Euchen, in his late book, "Can We Still Be Christians?" says, "Despite all its reputation and influences Christianity is being assailed by a passionate movement of protest, which is growing in intensity and carrying all before it." Euchen is, in his own mind, still a Christian,

and is probably a Lutheran in good standing, but he is able to stand on the outside of Christianity and view it with an impartial eye. His analysis of the situation will be considered by many too academic. He certainly does not allow for some factors that enter into the problem. His remedies for the evils that afflict Christianity are doubtless too drastic, so much so that one could hardly call what would be left, after applying them, Christianity at all. In order to let the spirit go free he bursts the dogmatic shell into fragments. Still, Euchen is not a scoffer. He thinks he is a rebuilder of Christianity and points out what he considers essential to the making of it a full sized, splendid, universal religion. His writings have attracted the attention of intelligent men of all faiths and he has rendered some service to evangelical religion. I merely cite his books, and especially his latest, as symptomatic. Much recent political and philosophical literature, both of German and English origin, quite ignores the fundamental postulates of Christianity. Many cults, though they may prove to be short-lived, are making inroads on the Church. There is intellectual unrest. Multitudes of people are puzzled. There is heart hunger for assurance and peace. Not a few ministers of the Gospel have a feeling stealing over them at times, that the Church has no strong, conquering message for today. Scores of weighty editorials in religious and literary journals have of late raised the question whether or not Christianity has broken down. And, while it is true that most of these, like the prophets of the Old Testament, draw a dark picture and then end up with a note of cheer and hope, it is nevertheless significant that they are really discussing the question as to whether Christianity will live.

We do not ask that question of any man or institution that is in good health. It is only when there are signs of weakness that we become anxious. When we see a living body being cut up we are doubtful about its survival. This is the present condition of Christianity. It is cut up into a multitude of sectarian pieces, no one of which, so far as we can now see, is vital enough to rebuild itself into the whole body.

Euchen, after discussing the very considerable changes which he thinks must take place in its traditional form, says truly that religion must enter into closer touch with human activity, and at the same time become a more powerful leaven in the world. The central work of religion must be the upbuilding of a new life for mankind. He believes that this new good which we are seeking lies inside rather than outside of the radius of Christianity.

If, then, the present is in any special sense a time of crisis, when

an unusual strain is put upon the Church to maintain its hold upon the people and advance the cause of righteousness in the earth, it is wise for us to weigh all criticism as impartially as we are able and to profit by it. It is especially incumbent upon us to quickly remedy those evils which lie wholly in our own hands, at whatever sacrifice of personal opinion or private interest.

It is not contended here that Christian union is the only problem before the Church at the present hour. But it cannot be gainsaid that it is an important problem and its solution would help immensely in the further and better adjustment of the Church to the difficult situation which the modern world presents.

Our greatest difficulty, strange to say, is not so much the matter of unity in itself, as in arriving at some adequate and proper expression of it. When we come to catalogue the things that all evangelical Churches have in common and then contrast it with the things about which they seriously differ, the situation becomes almost amusing. There is already a sufficient basis for unity, not of mere sentiment and form, but of belief and experience.

We have a common Father. There is one Lord, one faith and one baptism. As we approach Christ in life our differences seem to grow very small. We do not at all consider ourselves as antagonistic groups, for we fight a common enemy and are in very deed allies. We drink at a common fountain. We eat at the one table of our Lord. We study the same Bible. We keep the same holy days. The Sunday reminds us all alike of our risen Lord. The Church was never more one in spirit and life than it is today. It may be doubted whether the Church in the first century outrivaled us in unity of feeling and purpose. It had the advantage, and it was a powerful advantage, of unity in symbols and name. The influence of this outward unity upon the world cannot be too highly estimated. Why should we not strive by every means to recover it now, when we seem to have it so nearly within our grasp? Among those who are really Christians a unity exists whether they acknowledge it or not. The hymn books of the Churches bear beautiful testimony to this unity of life. Ardent Protestants sing translations of hymns taken from the Roman breviary without knowing the origin of the words. Cardinal Newman's "Lead Kindly Light" is sung by all. Could you guess whether Bernard, the Monk of Clugny, or Bonar, the Presbyterian divine, wrote "Thy Way, Not Mine, O Lord," or "Jerusalem, the Golden;" whether the educated minister or the Methodist shoemaker wrote "Abide With Me," or "The God of Abraham Praise?" Any

well gotten up hymn book will include hymns from Bernard, the Monk, and Whittier, the Quaker; Keble and Lyte, both Episcopalians; Doddridge and Binney, dissenters; Xavier, the Jesuit; John Newton, the evangelical; Montgomery, the Moravian; Stanley, the broad Churchman; and Cowper, who thought himself unfit to belong to any Church; songs of Luther, who left Romansim for Protestantism, and Faber, who left Protestantism for Romanism; Gerhardt, the Lutheran; and Toplady, the Calvinist; and Heber, the bishop; with Bowring and Adams, Unitarians. And there are Watts and the Wesleys, differing in theological beliefs, but one in the unity of life, as seen in the hymns, "Jesus, Lover of My Soul" and "When I Survey the Wondrous Cross." It is because these various hymn-writers have the life of the Spirit that they sing to the universal life of the Church. The spirit of Christianity cannot be cabined and confined in any one denominational mold.

Again, we all recognize and read the same great books of devotion. No one Church claims "Augustine's Confession," Thomas à Kempis' "Imitation of Christ," "Pascal's Thoughts," Taylor's "Holy Living or Dying," Bunyan's "Pilgrim's Progress," Baxter's "The Saint's Everlasting Rest," Law's "Serious Call," or Arthur's "Tongue of Fire." These books minister to all because they have the life of the Spirit.

Furthermore, in modern scholarship we are indebted largely to the same great thinkers. "The Cambridge Bible for Schools and Colleges" is found, or ought to be, in every preacher's library. George Adam Smith has written for ministers of all communions. Driver's "Introduction" has opened up the subject of historical criticism for this generation of preachers. As for lectures on preaching and books on homiletics, we sit at the feet of anybody who has a new, fresh word to say, without thought or care of what particular creed he is the representative. The truth is that a man big enough to attract the attention of the Church of God and its ministry today is not in a strict sense the representative of any single creed. The great preachers, whose sermons obtain permanent and wide reading, are mostly free from the earmarks of any particular denomination.

Then again the various communions have given endorsement to the same programme of social service. The Federal Council of Churches at its last meeting in Chicago put forth a programme and statement which was heartily endorsed by all, and which is a monumental declaration of the social ideals of the Kingdom of God. What would anyone include that is not therein set down? What would any-

one eliminate from that very comprehensive statement? This document ought to be read and re-read by Christian people. Even communions not represented in that great body would acknowledge that in practical wisdom and moral and social aims it has spoken for the whole Church of God.

Union evangelism is coming to be more and more resorted to when great centers are to be stirred by the Gospel. "Billy" Sunday has stood for years as the Church's "Hope" when a very gigantic task is to be undertaken. True, the famous evangelist has many critics, but they are as likely to be found in one Church as another. The majority of people do not know to what Church he belongs. He himself, probably, would not go far to correct any misinformation as to that matter. Methods of evangelism are copied readily from those who succeed, without regard to sectarian affiliation.

There is great comity now in missionary and educational plans. All are proceeding about alike. There are interdenominational conferences and councils without number. With all this underlying unity of experience and faith, this similarity of purpose and method, why is it that the Church is not more puissant in the life and affairs of men and nations?

Well, there is great difference in the hearts of many. This present world is very much with us these days. Some are discouraged and hesitant. Spiritual results cannot be had in a day. Long processes of time are required to place humanity upon a higher spiritual plane. Not a few are impatient and will not wait. We leave God out of the reckoning and allow prayer to become obsolete. We lack faith. We do not exercise love. We are no longer saved by hope. The Church is not failing; its situation is not yet desperate, but it moves with halting step! It is not united.

Now can anything thrill into vigor and aggression this mighty force which we call the Church, latent, half asleep and largely unaware of its vast resources? For it is, with all its imperfections, the biggest, the mightiest mobilized moral and spiritual power in the world today.

What, but a flowing together over the superficial but rather stubborn barriers that now divide? If union could be brought about it would release untold energies and means which could go to the direct work of the kingdom. Institutionalism is expensive. The carrying out of denominational programmes is a heavy initial burden. It all but exhausts the liberality of the Church. The machinery of any one well organized communion is amply sufficient for managing the phi-

lanthropies of the whole Church of God. Money would be released, men, too, could be let go for nobler and more congenial service than we now call them to, and altogether the economies and the administrative side of the kingdom would commend themselves to the wisdom of this world.

But this is the least in importance of the benefits to be derived from the consummation of Christian union. A far greater gain would be in the message with which the heralds of the cross would go forth, for no union can come about without an immense unloading of traditional dogma and hoary and honorable impedimenta. The basis of union, in the very nature of the case, must be very simple, spiritual and Christlike. If we are to keep the unity of the Spirit in the bonds of peace, there must be a return to simpler thoughts and a purer faith. And right here the Church will recover its partially lost message. Simple truth is strong, appealing, helpful. The united Church when it comes, and it will not come suddenly, will proclaim a direct Christly message to the world. It will come with clean hands. It will have the note of a tremendous sincerity. There will be no place in the united Church for ambitious secretaries, ecclesiastical preferments, no soft and easy places of dictation, no lording it over others by any self-constituted authorities. Men will be free, but they will be faithful. The ministry as a profession will give way to preaching as a sacrificial service at the call of God.

There can be no union except upon Christ and His clear and unquestioned teaching. Some say we do not know for sure just what Christ taught. They contend that there is no firm ground on which to stand for the foundation of Christianity. We are compelled to ask, they say, how much of the picture in the Gospels is true and how much is due to the writer's fancy or prepossessions? But there is little difficulty if one is honestly seeking the truth. When you strike a saying of Christ it rings clear as a bell. It has the universal note. It approves itself to the conscience of mankind. Even in matters that transcend human experience the question is not difficult. Here, even, judgment is not wholly at sea. He who leads us aright along the levels of the world will not deceive us when we follow him up the mountain of its mysteries.

Christian union is a goal well worth striving for. We cannot, we will not, go on much longer as we are. Indeed, underlying changes of thought and sentiment have already carried us far. The people are more ready for union than the ministry. Some unquestioned difficulties lie in the way, but these will disappear as the resolute purpose

of the Church is made known. Meanwhile let us live in all charity toward one another, making every effort to come to a knowledge of the truth. Love is a mighty solvent. Our heads may still be apart, but if our hearts flow together the coming of the Son of Man is not far hence.

Allan B. Philputt.

Indianapolis.

A PRAYER

O my God, Thou art my Rock and my salvation. By the light of Thy countenance, I approach toward Thy holy Throne for refuge in Thy heart of love and pity. Hide me under the shadow of Thy wings; keep me as the apple of Thine eye; quench not my expectancy of beholding Thy face, for I have set Thee before me; therefore compass me with Thy favor, walk amid my thoughts and give to my meditations the reflection of Thy blessed presence. Thou art my delight and my spirit is guileless only when Thou hast covered my sin and taken Thy seat within my heart. I shall bless Thee as long as I have breath, for I know Thee as my Redeemer and in Thee is my only hope. Amen.

PRAYER FOR CHRISTIAN UNION

BY I. J. SPENCER

The plea for Christian union should be primarily and pre-eminently a plea to God, the author of Christianity. It is impossible for unregenerate persons to understand, promote or enjoy Christian union. On the other hand, it is impossible for spiritual and intelligent followers of Christ to intentionally oppose or disfavor it. The emphatic term in the phrase "Christian Union" is the term "Christian." It is the fundamental word, the causal term. The union of obedient believers in our Lord will result from their true obedience as surely as a pure stream will rise from a pure fountain. One might as well plead with the darkness to turn to light, or exhort the night to become day, as to urge selfish, proud, worldly persons or sects to fulfill Jesus' prayer that His followers shall be one.

If a stream be frozen in the dead of winter and a hundred men be employed to cut the ice for the passage of boats, it will freeze again over night. When the sun, in his journeying, enters the summer solstice they may lay aside their picks and shovels. More shining of the Sun of Righteousness in the hearts of men is the essential thing.

Dr. Robert Richardson, in his excellent book on "The Holy Spirit," suggests that Jesus' prayer in the seventeenth chapter of John is the fulfillment of His promise to pray the Father for the Comforter. Certainly the followers of Christ shall become one according to the measure they receive of His Spirit. It was very appropriate that the Apostle Paul should first bow his knees unto the Father and pray that his brethren should be strengthened with might through God's Spirit in the inward man; that Christ might dwell in their hearts through faith; that they might be rooted in love; be strong to apprehend the breadth, length, height and depth, and to know the love of Christ and be filled with all the fulness of God, before beseeching his brethren "to keep the unity of the Spirit in the bond of peace."

It is important to observe, moreover, that the unity which Paul desired, and for which our Master prayed, was "the unity of the Spirit," not the unity originating with and flowing from men. Spiritual men could, by cultivating lowliness, meekness, long-suf-

fering and loving forbearance toward one another, give diligence "to keep the unity of the Spirit in the bond of peace," but could not themselves create it.

Jude instructed his brethren that, building up themselves on their most holy faith, praying in the Holy Spirit, they should keep themselves in the love of God. But in his words there is a clear intimation of the fact that all the materials for keeping themselves in the Divine love come from above and not from below. Men may appear to do good of themselves, but all merit and power, all glory and spiritual victory come down from above, from the Father of lights, as James declares.

Man is a form of life, but God is the life itself. To be vessels meet for our Master's use, even earthen vessels, that the exceeding greatness of the power may be of God, is glory enough for man, whose breath is in his nostrils. Why did Jesus not argue with His disciples, as men are wont to argue one with another, and plead with them, as we plead with men, to put aside their differences and be perfectly joined together before the world? It is true He did teach them to love and humbly serve one another, but knowing that their pride and worldly emulations and their ignorance would be swallowed up in the coming of the Holy Spirit, in which all their inner being should be baptized, He prayed the Father for the Spirit of light, comfort, strength and unity according to His promise, and told them to tarry for God's Spirit of power. Jesus never made Christian union, with emphasis on the latter term, His primary plea. Regeneration was the great boon he sought for His stumbling and worldly disciples. In other words, He strove to make them Christians, "disciples indeed," to teach them and to work in them, by His coming Spirit, to will and to do His pleasure as indicated in His intercessory prayer.

Paul never made Christian union his primary plea, but rather Christ and Him crucified, who is Lord of all. Christ in men is their hope of glory and the hope of God's glory through them. Men may let their light shine before men, but their light is not self-derived; it is Christ within them. Rivers of truth flow from them who believe in Christ and are filled with His Spirit, but the channels would be dry except for the Spirit of the glorified Christ within. As long as men are carnal and walk as natural, unregenerate persons, there shall be divisions. As long as men are mere children in grace there shall be schisms and factions. This is

taught in the first few chapters of First Corinthians and in the recital of the works of the flesh in Galatians.

How could Christian union proceed from unchristian sources? The greatest and most needful plea that any disciple of Christ can make is the plea for Him, the preaching of Him, who in His blood maketh nigh all them that were far off; who is "our peace;" who hath made both one, and brake down the middle wall of partition, that he might create in Himself of the two one new man, so making peace, and might reconcile them both (Jews and Gentiles—and all other divided and warring peoples) in one body (one church) unto God through the cross. Why did Paul declare, plead for, exalt Christ only—as over against all human leaders at Corinth, against all schism, against all human creeds and philosophy and doctrine—and not reason and exhort at length in favor of Christian union? He said Christ was made wisdom, righteousness, sanctification and redemption. He said that while the Jews sought a sign and the Greeks desired wisdom, he preached Christ, the power of God and the wisdom of God. To him Christ was all and in all, the only foundation that could be laid.

In other words, the cure for divisions at Corinth, as for worldliness, false doctrine, licentiousness and drunkenness, was Jesus only. Is there any denomination in Christendom today holding and presenting Christ as its only creed, the sufficient Gospel, the Way, the Truth, the Life, without adding human opinions, doctrines, commandments? Is there not a demand for such a plea—a demand both from heaven and on earth?

The writer once stood on the North Mountain in Nova Scotia early in the morning and saw the great valley of Cornwallis filled with mist. He did not plead with the valley nor the mountain to dispel the fog, but calmly waited for the sun to rise, and then saw the atmosphere cleansed by its golden beams. There were the great fields of green, the land-locked lakes, the ships, the orchards, houses and distant mountains revealed by the sunlight.

Let us look unto the hills from whence cometh our help—our hope for Christian union; for our help cometh from the Lord.

Shall we cease, then, to plead with religious men to pull down their sectarian fences? No, but let us so exalt the Christ before them that they may receive Him as "God over all, blessed forever;" as "the true God and eternal life;" as their Lord and their God; as their "God and Saviour," when they will gladly see their errors and will

cheerfully pull down the middle walls of partition between God's children.

The one supreme enemy to Christian union is not false doctrine, but an evil life. It is not primarily more truth that the churches need in order to speak the same thing and be perfectly joined together in the same mind and the same judgment, but it is more goodness. The slow progress toward the unity for which Jesus prayed is not because religious leaders do not know the will of God in the premises, but is due to their self-love and their love of worldly honors, ambitions and pleasures. If there be any plea or power but the Christ who can expel the demon of division, the Word nowhere reveals it.

Love, lowliness, loyalty and liberty in Christ—through the knowledge of Him and the fear of disobeying Him—are cardinal requisites to Christian union. But these, like every good gift, come down from above from the Father. As Christ our Lord set for us an example of prayer that all believers might be one in Him, let us follow it. Without Him we can do nothing toward Christian union. With Him—training with Him in His way and sharing His yoke—all things are possible. Christian union is coming, not because certain people are pleading for it among men, while their example is against it, but because Christ is coming into the hearts of faithful, loving, loyal men and women and is displacing the love of self, the world, and the pride and lust of the flesh.

We must abide in the Vine, doing Jesus' will, not our own of the flesh, and His life, unity, symmetry and fruit shall persuade the world that we are one in Him as He and the Father are one. As Jesus prayed upon the mountains, so prayer must be our loftiest, supremest exercise, if we would perform our part in bringing the divided Church into effectual union with God and with all its several parts. If we would serve the cause well, we must permit Christ in us to overcome our evil and control our will in addition to the illumination of our understanding. Our plea for union will turn to mock us except it be rooted in trustful prayer and be commended by such genuine goodness on our part as shall cause men to recognize God, and not us, as its author.

Let us pray, in the Spirit, for Christian Union, forget our idolatries of self and sect, and restore the neglected Christ to His rightful dominion in our own hearts and in all our preaching. In this way we shall best perform our part in promulgating essential Christianity and also in setting forth the Divine plea for Christian Union.

Lexington, Ky. I. J. Spencer.

NEW BOOKS REVIEWED

PAN-GERMANISM. By ROLAND G. USHER, Ph. D., Associate Professor of History, Washington University, St. Louis. Boston: Houghton Mifflin Company, 1914. 314 pages. $1.75 net.

This is one of the most remarkable books of the times. It was written before the European war began, but presents with thrilling interest a programme that this war seeks to execute. It is a brilliant study of Pan-Germanism and indicates wonderful insight into the German schemes for the conquest of the world. It is now in its thirteenth edition and is being read with increasing avidity. Two other similar books have been written, one by an Englishman and the other by a German—*Germany and England,* by J. Cramb, and *Germany and the Next War,* by F. von Bernhardi. Dr. Usher's critical study reveals a scheme that is the most daring of modern times. It may be fascinating to military ambition, but its revelations are shocking to those who see the necessity of international peace for the common good of the world. It is a masterly survey of world conditions in militarism that gives it a place among the necessary books for proper understanding of the European war. It is clear, strong and unaffected in style, evincing a remarkable grasp of European conditions that gives the author a place among the first historians of the day.

WAR AND WASTE. A SERIES OF DISCUSSIONS OF WAR AND WAR ACCESSORIES. By DAVID STARR JORDAN. New York: Doubleday, Page & Company, 1914. 296 pages. $1.25 net.

Dr. Jordan has written much and with great ability on the subject contained in this book, but he has never presented a stronger argument against militarism than is presented in these pages. It is a discussion of the financial, moral and biological wastes that are caused by war. European civilization has collapsed and the greatest need now is that such facts as this book presents should be brought to the attention of the American people to save our civilization from a similar catastrophe. We are now spending eight hundred thousand dollars a day for armaments and every year marks an increase, so that we may expect to exceed a million dollars a day by the next Congress. Our growing cost of militarism is one of the chief causes of the depreciation of the purchasing power of the American dollar, which has depreciated one-third in its purchasing power since 1897, which marked the outbreak of the Spanish-American war. The whole book is a most sensible appeal for international peace, which means "mutual respect and mutual trust, a condition in which the boundary line between states is not a line of suspicion and hate, but, like the boundaries of provinces, a convenience in judicial and administrative adjustments. Such a boundary as this is found in the four-thousand-mile line which separates Canada from the United States, an undefended border which for nearly a hundred years has not known a fortress nor a warship nor a gun. There is nothing of which the two great North American nations have a greater right to be proud than this boundary of trust and confidence. It is the beginning of the new era, the era of justice and peace among the nations." The reading of this book will awaken most serious thought in the minds of all those who are looking for a nation with a peace-bearing message to the whole world. Wars are the marks of barbarism, and Dr. Jordan has most clearly called attention to the necessity of our growth out of this state into that of a higher civilization, which the reading of this book will evoke.

THE WEAVING OF GLORY. SUNDAY EVENING ADDRESSES FROM A CITY PULPIT. BY THE REV. G. H. MORRISON, D. D., Wellington Church, Glasgow. London: Hodder and Stoughton. 355 pages.

To read through this book is like walking through a garden of flowers. Its fragrance is all about you and lingers with you long after you have closed the book. Any one of the thirty sermons comes like a breath from heaven. They are clear, strong and simple. With remarkable power they lead the soul face to face with God. Such subjects as "The God of the Patriarchs," "The Prevenient God," "The Eternal Son," and "The Reawakening of Mysticism" are chapters not only of fine thought, but are the presentation of great themes in simplest language. Either on the printed page or from his own lips, Dr. Morrison's messages are among the best from the present day pulpits.

THE INNER CIRCLE. STUDIES IN SPIRITUAL AND SOCIAL VALUES. BY EDGAR DEWITT JONES. With an Introduction by Archibald McLean, A. M., LL. D., President Foreign Christian Missionary Society. New York: Fleming H. Revell Company, 1914. $1.00 net.

This is a thoroughly readable and delightful volume throughout its two hundred and thirty-three pages. The poetry and prayers indicate fine taste and spiritual passion. The author is an accomplished minister among the Disciples of Christ. He stands in the very front rank of knowing how to say things that take root in the lives of those who hear him or read after him. The nineteen chapters of this book deal with "The Inner Circle," "The Lure of the Lord's Day," "The Empty Pew," "The Fine Art of Taking Second Place," "The Weekly Communion," "The Glory of God's House," and such other themes—all so practical and helpful to better living. Mr. Jones has made goodness and kindness and fidelity so winsome and attractive that none can read these pages without desiring to get away from the opposite of these virtues in order to lay hold upon the best that is in life. There is grace and beauty in the presentation of the message that is characteristic of the author's style of thought in speaking that will make the book sought after by those who desire to learn more of the things therein treated.

UNIVERSITY SERMONS. BY HENRY SLOANE COFFIN, Minister in the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City. New Haven: Yale University Press, 1914. 256 pages. $1.50 net.

The title of this book describes its contents. As one reads these sermons he feels the atmosphere of the university. They are fascinatingly thoughtful throughout. The style is clear and beautiful. Some of the subjects discussed are: "Abilities Suicidally Used," "The Christian Thought of God," "The Fallacy of Origins," and "Religion—a Load or a Lift?"—in all fifteen sermons, showing in fine metaphors and clear-cut sentences that prove most satisfying to the mind of the student. It discusses with frankness the many problems that arise in the life of the university student and presents Jesus Christ and his appeal to the heart in such a rare degree of simplicity and force that many of the pages will be re-read and retained as valuable helps to the hard problems in matters of religion that face the student in his attempt to understand God.

TEACHER-TRAINING ESSENTIALS. A FIRST STANDARD COURSE FOR SUNDAY-SCHOOL TEACHERS. BY H. E. TRALLE. Part I and Part II. Philadelphia: American Baptist Publication Society, 1914. 25 cents each.

In these days there is so much interest taken in Sunday-school work that these two books will be found most helpful. They are well written and cover the subject most satisfactorily. For teacher training they are admirable. Where there is no teacher-training class the Sunday-school teacher would find it helpful to peruse them. Their special preparation and well expressed thoughts give to them permanent value.

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"The greatest need of our generation is that of apostles of reconciliation."—John R. Mott

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FACING THE BARRIERS

At a recent meeting in New York City of some members of the Protestant Episcopal Christian Unity Foundation and some members of the Commission on Christian Union of the Disciples of Christ, the following resolution was passed:

"Resolved—That while we recognize that historical and doctrinal differences, temperament, and partisanship are barriers to Christian union, yet we believe that through better understanding of each other a common ground of agreement in essential doctrines is possible among Christians and in like manner we believe that organic unity is ultimately attainable. For the consummation of these ideals we sincerely hope, and towards their attainment we stand ready to direct our influence and labors."

This is a finely worded resolution and puts on record not only definite progress, but a positive hope that throws light upon the great subject of Christian unity. It is an instance of frankly facing the barriers, and since it was produced in a joint conference between members of two different communions, it indirectly gives emphasis to the value of conferences for the adjusting of our differences.

One of the most hopeful conditions looking toward Christian unity is both the willingness and the desire of persons of different communions to meet together for counsel as to the barriers that separate us and the way to eliminate them. The conference chamber has in it the possibility of reconciliation between Christians beyond anything that has ever been devised. It is strictly in keeping with the commands of Jesus. It is not a debating society, where one member attempts to prove the infallibility of his position and consequently the absolute error of all other positions. Nor is it a contest, where one side lines up against another. You may build up a side, but you get nowhere as to reconciliation by either of these methods. But a

conference is where each man seeks to get the viewpoint of the other and thereby to properly appreciate the other man's position as he would have the other man appreciate his position. Then, with both positions fairly understood, to seek for the possibility of reconciliation, and there is no position held by opposing Christians but that there is a possibility of reconciliation, else Christianity is a contradiction. This cannot be so. Consequently we must be patient with ourselves and others as we seek for those methods of reconciliation that will give honor and peace to the Church of Christ.

Of the four barriers referred to in the resolution quoted, perhaps temperament and doctrine are the least as regards the Protestant household. It is, of course, true that we have temperamental differences, but it is not often that one leaves one Church and goes to another for that reason. Neither is one in a Church largely because of his temperament. In coming into this world not many of us choose our Churches, but by training or friendship or some social tie we find our way into one communion or another. These different communions developed along certain temperamental lines, such as the ritualistic and non-ritualistic Churches, and the larger part of the members follow into that line of thinking and worship. So of doctrine. There is as much difference in doctrine in almost any one communion, certainly in the larger communions, as there is between any two Protestant communions.

But history sets up the hard and fast lines, and partisanship ever keeps the lines apart. Loyalty to a side is neither patriotic nor Christian. It is fellowship with the whole that counts for righteousness. The historical separations have left great cleavages, and those years, when the fire of human passion precipitated the separations, are recounted in these days as belonging by the side of the records in the Book of Acts! This is done as a kind of justification for separation with an attempt frequently to put all the good on one side and all the evil on the other. That is partisanship and sectarianship. History! How much of what is written is true? It is in one department of knowledge that addition, subtraction, multiplication and division have rightful places. But who is able to administer this tonic? The story of one side contradicts the story of the other and at once the question arises, How much of truth and falsehood are in either side? If the emphasis could be taken off of history and placed on the Church of the Apostolic times and the needs of the Church in these times, we might be able to find a clearer atmosphere and a more noble fellowship.

THE UNITY OF THE CHURCH AND CHURCH UNION.

BY RUSSELL CECIL

There is a growing desire on the part of Christian people for a united Church. Within the memory of those now living this desire has become notably intensified. Whereas, a few decades ago, a small difference of opinion would result in divisions in the Church, and there was little effort to prevent such results, the desire now seems to be to avoid divisive issues as far as possible, and to study the things which make for peace and harmony. Thoughtful people feel that the multiplication of divisions in the Body of Christ has reached the limit, and that not only can no good be obtained by the pursuance of such a course, but also that the efforts of all who love the cause of true religion should be turned in the opposite direction. The strength of the Church has been given too much to the discussion of topics which, interesting and important as they may be in a way, are not of sufficient value to justify the divisions which have ensued from the discussion of them. Debates on baptism, and such like subjects, have almost entirely disappeared; and Christian people now are minimizing their differences and magnifying their likenesses, and fostering all kinds of united efforts for the promotion of the kingdom of God. Of course, this tendency is gratifying, and it is hoped will grow stronger as the years go on. So long as it does not obscure in the minds of men the love of divine truth it should be encouraged. Truth, however, should never be sidetracked, even for the sake of outward unity: "Buy the truth, and sell it not." There are some things in connection with this subject which in this day should not be forgotten; they are of vital importance in every discussion of Christian union. There are some who, in the intensity of their desire for Christian union, appear to be willing to sink every other interest in order to bring it about. They regard the divisions in the Church as its greatest weakness; and contend earnestly that the kingdom of God will never come until they disappear. Much as I lament the divisions in the Church, I am not prepared to go so far. I am not able to say what measures the great Head of the Church may adopt to bring in the fullness of the kingdom. The infinite variety which is to be observed in the kingdom of nature may at least suggest to us the possibility that some such variety may obtain also in the kingdom of

grace; and how far God in His wisdom and love may be willing to go in the adaptation of His grace to the needs of sinful human beings we cannot say. For aught that I know, the multiplicity of denominations in the Church may have been contemplated in His wise and gracious purpose for hastening the redemption of the world. At all events, in view of the present state of the Church of Christ on earth, such thoughts are worthy of consideration. In this paper I desire to emphasize two or three points which it seems to me are in danger of being forgotten in the discussion which is now agitating the Church.

The first is the essential unity of the Church in Christ. It is a far cry from the Pope of Rome to the General of the Salvation Army; and yet both of these, if they are the true disciples of Christ, are members of His mystical Body, and are at one in Him. If, on the other hand, the Pope of Rome is not a true child of God, the fact that he is the acknowledged head of the Roman Catholic organization does not make him a member of the true Church; and this is also true, *mutatis mutandis,* of the General of the Salvation Army. The vital relation of the soul to Christ, which constitutes one a Christian, does not depend upon his connection with an outward organization. This raises the question, What constitutes the true Church? Two widely convergent conceptions of the true Church have long prevailed: One is the Roman Catholic view, that the Church consists in an outward organization, of which the Pope at Rome is the head, he being the Vicar of Christ on earth, and outside of which there is no human possibility of salvation. All of the Eastern Churches are more or less allied to this view; and it has sympathizers, at least among the High Church party, in the Church of England and its cognate branches. The other view of the Church, common among Protestant bodies, is that it consists of all the true disciples of Christ on earth, with whatever form of external organization they may be connected. The true Church, in different ages, in different lands, and under different circumstances, manifests itself in a variety of organizations, all of which may have more or less scriptural warrant. Most ecclesiastical organizations claim full scriptural warrant, at least in the beginning; but all of them are able to present a line of argumentation in support of their position which challenges consideration. I, for one, believe thoroughly in historical Christianity. I mean by historical Christianity that the true Church, without any hiatus in its history, has persisted in some form of ecclesiastical organization. The Church in Christ is essentially one, and has never suffered a suspen-

sion of life and activity since it had a beginning. If we insist that the unity of the Church depends upon a particular ecclesiastical organization, we are involved in hopeless confusion. The true people of God have always been at one in their Saviour; and we are told by those who have visited the scenes of the present great war in Europe, that this tremendous fact is finding frequent illustration in the union of representatives of all kinds of ecclesiastical organizations in common religious worship. It is even claimed that the chaplain of a Protestant Church in conducting services, attended both by soldiers and civilians, has preached the gospel and administered the holy communion alike to representatives of the Roman Catholic Church and of various Protestant denominations.

Another point to which I desire to direct attention is the prayer of our Lord for the unity of His people: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John 17:21). The interpretation placed upon this prayer by many Protestants would logically lead them to the adoption of the Roman Catholic conception of the Church. If our Lord had in mind an ecclesiastical organization, within the limits of which only the true Church could exist, and that the preservation of this organization was necessary to the evangelization of the world, then the Roman Catholic position is unassailable. Many who are warmly discussing the subject of Church union apparently are unaware of the position to which their discussions lead. The Roman Catholic is undoubtedly right if the outward organization is essential to the existence of the true Church. It is from this position, however, that the Protestant bodies have revolted. It was responsible for the corruptions and the tyranny of the Church in the dark ages; and surely we cannot consent to return to such a state of affairs. It should be remembered, also, that this prayer of our Lord must have been answered. He Himself says, "I know that Thou hearest Me always" (John 11:42). We need not claim that the prayer has been fully answered, because the world has not been evangelized; all men have not believed on Christ. But large portions of mankind have believed upon Him; and the kingdom has been making rapid progress for many centuries among the inhabitants of the world. Would we be justified in saying that if the Church had been entirely united during all of its history since the day of Pentecost, that the world would have been fully evangelized before this time? I doubt if we would have a right to say that. We certainly cannot claim that during those centuries in the Church's history when

Christian people were practically all in one organization, namely, the Roman Catholic Church, that it made more rapid progress in evangelizing the world than it has done since then. It is a well-known fact that since the Reformation the missionary spirit has been much more prevalent among Christian people than it was before that time; and a vastly greater work has been done in bringing the heathen nations to the knowledge of the truth. Has, or has not, our Lord's prayer been answered? At least, is it not being answered, day by day, in the progress of the Church? Or would some people have us believe that it can only be answered by all branches of the Church of God getting together in one organization? It should be added to this, that in our Lord's prayer He indicates the kind of oneness which He had in mind: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." It was such an unity as exists between the Father and the Son that He desired should exist between His people here on earth: not only should they be one between themselves; but they should be one, also, in the Father, and in the Son. It goes without saying that this is a spiritual unity; and could not possibly have had any reference to an outward ecclesiastical organization. We must be somewhat chary, therefore, upon insisting that the prayer of our Lord contemplated an external union of the Church.

One other point to which I wish to allude is the unity of the Church in the Spirit. The Church is now living under the dispensation of the Spirit. When Christ Himself ascended to heaven, He and the Father united in sending forth the Spirit into the world, to abide with His people forever (John 14:16). Our Lord is the head of the Church, and He administers its affairs through the Holy Spirit. The Church has been organized under the direction of the Spirit; and its activities are due to His operations in the hearts of men. We can do nothing in the work of building up the kingdom of God, and in the salvation of men, without the presence and the power of the Spirit working in us. We cannot consent to believe that the work of the Holy Spirit of God during the centuries past has been a failure, or that He has been unmindful of the divisions in the external organization of the Church. Paul gives us his idea of the work of the Spirit: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Observe that he does not say "so also is" the Church. But he is evidently talking about the Body of Christ, which is the true Church, consisting of all believers in Him; this true Church which

manifests itself in the great variety of organizations. He adds, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:12, 13). We cannot say that the Spirit of God was not in the Roman Catholic Church during the many centuries when practically all who believed in the name of Christ were members of that organization. Of course, He was in that Church, and abiding in the hearts of the people, guiding them into the way of truth, comforting them in the hours of sorrow, and making intercession for them with groaning which could not be uttered. So, also, has He been in all organizations of Christians who have loved the name of Christ, and who have in their lives exemplified His truth on earth. The Church of God consists of all those who sincerely believe in Christ, and in whom the Holy Spirit dwells; and that Church is manifesting its presence and power in the world, and in a great variety of activities. Some of these are at work under the authority of ecclesiastical organizations, and others gathered together in voluntary societies composed of members drawn from various denominations. It seems to me that the only tenable position for us to take in regard to this matter is that not only is the Church at work in the various ecclesiastical bodies, but also in such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the Sunday School Union, the Bible societies, the tract societies, the Laymen's Missionary Movement, and the Salvation Army.

The thing for us to do, it seems to me, is to foster co-operation between the various members of the Body of Christ. In this way those who love the Saviour and His Church keep nearer together, and learn that their sympathies and interests are really the same, and that they are all striving for the attainment of the same great end. What we desire and pray for is the coming of the kingdom; and there is often too much wastage of means and effort, too much antagonism and working at cross-purposes; and not enough of the spirit of self-sacrifice and disinterestedness in seeking the glory of the Master and the salvation of our fellow-men. Our differences will largely disappear if we pray and work together; and if we do not take so much pains to tell each of our variances in belief. In essential and vital matters, if we are Christians, we are bound to believe alike. We should, therefore, be willing and able to work together for the accomplishment of the same end.

Russell Cecil.

Richmond, Va.

CHRISTIAN UNION AND THE PROGRAMME OF JESUS CHRIST.

BY Z. T. SWEENEY

The subject assigned me for this article is Christian Union and the Programme of Jesus Christ.

It seems almost superfluous to discuss this subject today, but I have been requested to do so and I shall try to present the subject as though it had never been presented before.

There are two ideas in the subject: First, the programme of Jesus Christ; second, Christian union. I premise the statement that the programme of Jesus Christ is to carry out the will of His Father; various passages of Scripture harmonize in demonstrating that proposition. I premise also the statement that it has ever been, and is now, the will of the Most High, to bring all people under the dominion of One whose right it is to rule and who shall rule the world by truth and love. The entire course of the Old Testament is alive with promises which confirm this.

When God took Abraham by the hand and led him out from his fatherland into a strange country, He promised him that in him and his seed all the families of the earth should be blessed. He there, for the first time, made a promise of a coming Redeemer. Early in the history of Abraham's descendants this had taken root in the Hebrew mind and it forms the subject of some of the sweetest minstrelsy of the Psalmist king. Later on, when Israel was in a condition of apostasy, when her priests were whited sepulchres, her nations rent in rival factions, the services of the sanctuary neglected, comes the son of Amoz, his heart fired by sacred frenzy, lifts him out of the evil days of Israel and causes him to proclaim, "It shall come to pass in the last days, saith God, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it."

Still later, when Israel was in bondage to a foreign power, the temple razed to the ground and her people captive in a strange land, with their harps hanging on Babylon's willows in songless silence, they mourn the departed hopes of their destroyed nation. Then comes Daniel and he stands before the king of Babylon and sees in the vision of that king the rise and fall of human monarchies, which succeed each

other like giant waves of the ocean. Again, the hope of Israel is once more expressed when he says: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and shall smite all the other nations and sweep them away as the chaff of the summer threshing floor, and become a great mountain and fill the whole earth."

This has ever been the faith of Israel; she may have misinterpreted its promises, she may have made them void by her traditions, but she has never ceased to believe in them and the heart of the true Israelite beats in response to these propositions today.

When Jesus, who was the fulfillment of all these predictions, came into the world, died for our sins, was buried and rose again, He gave commandment to His disciples to "Go into all the world and preach the gospel to every creature;" "Go, make disciples of all the nations;" "Repentance and remission of sins shall be preached in His name among all nations, beginning at Jerusalem." When the apostles went forth to a world smitten with sin and proclaimed Him who is the fulfillment of God's promises, it is reasonable to suppose they believed the conquest of the world to Christ was a thing of speedy accomplishment. What are the facts in the case? After twenty centuries of preaching, praying, sacrificing and dying in obedience to this command of Jesus, we find less than a third of the world even *nominally* under the control of Jesus Christ, and perhaps not more than ten per cent of it under His *spiritual* control.

But a fact of greater moment presses itself upon us. Not only is the world not converted to Jesus Christ, but it is not even in the process of being converted to Him, and if the present order of things is to continue, there is little hope, indeed, that it ever will be converted to Him. This statement may startle you, but if true, it ought to startle you. Let us look a few facts in the face: The United States is probably the nearest approach to a Christian nation of all the nations of earth today. Untroubled by wars and national disturbances, we are living as close to the reign of righteousness as any nations on this earth.

What is Christianity doing to convert America? The census of the United States shows that in the decade between 1900 and 1910 the population of our country increased twenty-one per cent and Christianity increased twenty-one per cent. In the land most favored by the Christian religion we have barely held our own with the increase in population. Going more into detail, I notice that the great Methodist Episcopal Church during the year 1912 increased only about two

members to each congregation. This is one of the most vital, aggressive and active religious bodies among us today. The average increase in the membership of the Northern Presbyterian Church is a little over one for each of its Churches. The average increase in the present Episcopal Church is a trifle over two for each Church and the Disciples of Christ would probably number about the same. According to Dr. H. K. Carroll, the average increase in all the Churches in America for the year 1914 was only two per cent. This much for Christianity in America.

What is its condition in England? A religious census recently taken by one of the large daily papers of Liverpool shows that in the previous decade the Anglican Church made a decline of 9,900 members, the Non-conformist bodies made a decline of 14,200 members; among these the Congregationalists show a decline of 1,850, the English Presbyterians of 1,500, the Welsh Calvinistic Methodists of 400, the United Methodists 700, the Primitives 150, the Wesleyans barely held their own; the Roman Catholics held their own with the increase in population.

If we leave England and go to the heathen countries we find a still more startling condition of things. When William Carey, after careful study, made a report one hundred and twenty-five years ago, he gave the population of the non-Christian world at 550 millions; Warneck today gives the population of the non-Christian world at 1,050 millions. If these figures be correct, the heathen world has increased since foreign missions have been prosecuted 500 millions of people. Allowing for mistakes in Carey's estimate, we can safely put the increase of the non-Christian world at 300 millions.

In short, after one hundred and twenty-five years of our missionary propaganda, we find less than three millions of converted heathen and three hundred millions more heathens than when we began; and these facts are no reflection upon our foreign missionary work. We have accomplished in that direction all that could be hoped for under existing conditions. I am a hearty supporter, with tongue and pen and purse, of our foreign missionary work, but I must recognize the fact that for every heathen that has been converted to Christianity, heathenism has brought 100 others into its darkness.

"Well," says one, "what then? Is Christianity a failure? Is Jesus Christ never to become Lord of the earth? Have the visions of conquest which led the apostles to live and die for the sake of the gospel proven to be only idle dreams? Shall the sacrifice of the martyrs and Christians of all ages amount to nothing?" *No. A thousand*

times, no. That is not the answer to this question. "What then?" Jesus shall become the Lord of the earth. He shall see the travail of His soul and be satisfied. The time shall come when the kingdoms of this world shall become the kingdom of our Lord and of His Christ and He shall reign forever; but there is an answer to that question, "What then?" which is so pregnant with meaning that it should be understood by all who love Christ and his cause.

The answer lies in one fact and a transcendant fact it is, viz.: *A sectarian world, with its strife, jangling, and wrangling, does not present to the non-Christian world a gospel which it will receive.* The heathen is confused by the divisions among Christians. Some years ago, in a conversation with Pangiri Bey, who was then secretary of Abdul Hamid Han II, that official said to me, "Excellence, if you Christians wish to convert us Mohammedans, you must agree among yourselves as to what Christianity is before you preach it to us. We are one and cannot understand your disagreements and contradictions." I am reliably informed that Dr. John R. Mott, in the great missionary conference in Edinburgh a few years ago, publicly declared, "We are defeated before we begin our work of converting the heathen, by our divisions." These two statements might be buttressed with quotations from missionaries in all heathen countries. If the present religious condition is to continue, it would appear that the conversion of the world is an idle dream, because in our selfishness and willfulness we refuse to hear the prayer of our Saviour, who prayed that we all might be one, that the world might believe that God had sent Him.

If the programme of Jesus is to be carried out, the Christianity of today owes it to Him and to the Father who sent Him, and to the heathen world, as well as to itself, to get down upon its knees, and pray and think and reason until we can come into union upon the vital and essential principles of Christianity, and then with united voice proclaim these essentials to the world, and relegate all questions of philosophy and theology to private thinking and private work.

We are confronted with one of three alternatives: First, drop back into speculative theology, which is an outgrowth of Greek philosophy; second, return to Romanism, which is an outgrowth of Jewish legalism, and, third, put aside Greek philosophy and Jewish legalism and stand with Peter at Pentecost and Paul at Corinth and preach Christ, "the power of God and the wisdom of God." The preaching of Christ is a very simple thing. On the first day when His gospel was preached by the Holy Spirit three thousand persons heard it, believed it and obeyed it; five thousand persons did likewise a few

days afterward; Philip preached one sermon to the Ethiopian Eunuch and he believed and obeyed the gospel and went on his way rejoicing. Paul preached the "word of the Lord" to the Philippian jailer and he and his household believed and obeyed it the same hour of the night.

We, by our speculations, have made the gospel so mysterious and philosophical that it takes about three thousand sermons to convert one man instead of one sermon converting three thousand. What the essentials of Christianity are forms no part of my article. If I bring your minds to the conclusion that it is necessary for us to unite upon the essentials of the gospel in order that the programme of Christ may be carried out, I have done all that I could hope to do. May God hasten the day when most who profess their faith in the Christ shall be willing to subordinate our sectarian beliefs and practices to the simplicity that is in Christ and that He may carry out His programme for the redemption of a lost world. Z. T. Sweeney.

Columbus, Ind.

RELIGIOUS AUTHORITY IN CHRISTIAN UNION.

BY M. ASHBY JONES

That there is a definite demand for our Christian Churches to come together in some kind of united front, is both wholesome and prophetic. It is significant, too, that it comes from both within and without the Church communions. It comes from that large proportion of our memberships, of every name, whose sympathies are cramped by denominational limitations, and whose larger impulses are checked by denominational programmes. These are the men who are placing the emphasis upon service rather than upon theological and ecclesiastical distinctions. Then there is an ever increasing number of people, who, though not aligned with any of the Churches, are deeply interested in the advancement of the purposes of the kingdom, and are earnestly protesting against the tremendous waste of energy and dissipation of interest due to our schisms. These are calling insistently for a concentration of wisdom and effort in the forwarding of world righteousness. This sentiment, too, must be reckoned with. For there is already reason to pause and consider the question which is being asked with recurring frequency, is not the kingdom growing more rapidly outside than inside the Churches? Indeed, the sentiment for Christian unity is well nigh universal. The differences appear when the question is raised of definition and method. What do

we mean by Christian unity, and how shall it be accomplished? Yet it is far better to ask the question distinctly, and disclose the differences clearly, so we may see just how far apart we are, and what is the task which confronts us. To that end let each one who approaches the question speak frankly, as well as fraternally, from his own standpoint. Of course, no one man, or group of men, will settle this great question, but each can make his own contribution toward the desired end. It is with this idea I write as a member of a non-creedal Church. Of course my statement is necessarily individual, however, it is an attempt to interpret the position of the non-creedal Churches after some interested study of their historic statements and traditions.

The simplest and most popular idea of Christian union is the organic union of all the Christian Churches into one Church. One's attitude toward this kind of union is necessarily determined by one's conception of the Church itself. It is inevitable that the place which the Church holds in one's thought—its authority and function—should determine for him his programme for the union of all the Churches. For example, one who holds that the Church is identical with the Kingdom of Heaven, could not modify his conception of the Church to meet the views of others, without changing the Kingdom of Heaven itself. It would seem that his effort for Christian union must be confined to an earnest and insistent invitation to others to come into what he conceives to be *the* Church. He might be able to make the Church more accessible—building more doors—but he cannot enlarge the building without disturbing the foundations.

But, after all, one's conception of the Church grows out of one's conception of religion itself. Failure to recognize and reckon with this will greatly confuse the issue, and postpone the day of any genuine agreement. All of us begin with the fundamental idea of a divine revelation. Our differences begin when the question is raised, To whom is the revelation made, and by whom is it to be interpreted? The creedal Churches, practically, if not all of them, formally hold that this revelation is made to the Church, and by the Church it must be interpreted. This is the real significance of the Church creed. An agreement of belief between individuals has only the force and authority of the individual personalities behind it. But a Church deliverance claims a divine authority. In order then for two creedal Churches to unite into one Church, they must agree first upon an interpretation of the divine revelation. In its last analysis this demands an intellectual agreement.

Now turn to the problem of the non-creedal Church. Our ideal of the Church also grows out of our idea of religion. We also begin with the fundamental fact of a divine revelation. But we believe that this revelation is made to the individual, and not to the Church. It is fundamental with us that each man has the right to approach God for himself, without the intervention of men, or Church, or angels. That God does speak to the individual, and that he shall interpret the message in terms of his own judgment and conscience. We do not believe that divine revelation has been made exclusively to any man, or Church, or age. It is fundamental to our faith that God can and does reveal Himself to any listening mind. Is not this what Jesus meant when He asked His disciples, "Whom do ye say that I am?" and when Peter replied with his splendid confession, the Master answered with the declaration, that flesh and blood had not made that revelation unto him, but God Himself had spoken within him. Then, I fancy, with the light of victory ablaze in His eyes, and His voice vibrant with a triumphant challenge, He declared, "On this rock"—the fundamental fact that God can speak to the mind and heart of an average man like Peter, and he can receive that revelation—"I will build My Church, and the gates of Hades shall not prevail against it." Yes, if God can reveal Himself to a man like Peter, any man in all the world is capable of receiving the divine revelation. Now shout your invitation to all the world, "Whosoever will."

Here is to be found our conception of religious authority—Christ regnant in the judgment and conscience of the individual believer. We do not deny, but glory in the many ways by which he may have access to the soul. But whatever the truth revealed, the command spoken, or the message sent, not until it is spoken in the throne room of the individual spirit, convincing his judgment, convicting his conscience, and challenging his will, does it have the accent of authority for *him*.

The fear of many earnest and thoughtful ones has ever been that such freedom of judgment and liberty of interpretation will mean chaos and confusion. That we will have as many faiths as there are individuals. Yet here is the very genius of our position. There are *many individuals,* but *one Spirit.* Timidity here, in its final analysis, is a kind of infidelity. That eager anxiety to tell men what they must believe, and what they must say and do, at bottom is the fear that the Spirit will neglect his task. Is that not a supremely significant scene in the life of Jesus when He is sending out the seventy? He is giving them their instructions. When they face the critical moments of

their experiences, He refuses to tell them beforehand what they are to say, but promises that "the Spirit shall give you utterance." Is not that promise for us today, as well as for the disciples of the long ago? Instead of instructions from creed, or Church, or council, each man has immediate access to the wisdom of a guiding Spirit.

Of course this does mean a vast variety of opinions, tastes, vocabulary and practice, but it is a divine diversity. If God be free to reveal Himself to each individual, then such a revelation must of necessity find its expression in terms peculiar to each personality. It means Jesus unfolding Himself in heredity, temperament, environment, history. But while it is true that each individual has a capacity for God, yet no one man, nor age, nor Church, can contain all of God. I love that expression "a personal Saviour." There is an intimate and individual relationship He bears to each one of us which means a peculiar and personal revelation which He has made to each one of us. It is that personal and individual experience which each one makes as his contribution to the sum-total of the divine revelation. That seems to me to be the significance of Paul's expression, "that I may know together with all the saints." Yes, not until the last syllable of the story of the personal experience of the last redeemed one of all the race of men has been added to the countless personal revelations of His children, can we have the complete history of the divine revelation. Not until then can we know the "height and the depth and the breadth of the love of God in Christ Jesus."

But while there has been this marvelous variety of expression, there has been a still more wonderful unity. There is one Spirit. Yes, and *one human nature*. Varying as human nature does in racial, national, provincial and individual peculiarities, there is a universal likeness, born of a universal kinship. "Made in His image." There are primary laws of thought, universal passions and emotions, and aspirations which are characteristic of all men. Each may think His thoughts, be stirred with His feelings, thrilled with His aspirations, and throb with His love. Here is the philosophy of our belief in soul liberty. We can trust the soul of the creature with his Creator.

Now then what kind of a Church will be born out of this conception of religion? I answer frankly, from one standpoint, many kinds. In the order of creation Christians come first, Churches afterwards. For a Christian Church is an organization created by Christians, and not an organization which creates Christians. A Christian cannot be made by a Church, but Churches are made by Christians. No Church in all the world can make a Christian, but any group of Christians in

all the world can make a Church. Therefore these Churches will differ to the extent that Christians differ, and be alike to the extent that true Christians are alike. But that likeness is characteristic and essential.

The old negro song which I used to hear in my boyhood, "Come and will you go," has caught the two significant words of the Christian religion. It is first "Come," with the tenderness of a mother's lullaby to her babe. But no sooner has the responsive heart accepted this winsome invitation, and felt "the peace which passeth all understanding," than the tone of the voice changes. It has now the martial note of the Great Captain of our salvation, saying, "Go into all the world." Our conception of a Church is, a group of people each of whom has heard the invitation "Come," and then the commission "Go," and who in obedience to that command have united for the better accomplishment of that purpose. Where, then, shall these individual experiences we have been talking about, meet and harmonize? Out there on the road to "every nation." Yes, it is in the "going" that we meet. We have been looking for a *platform* on which we could all stand. There is no such thing. We should have been looking for the *road* along which we could all march together. To be sure, under such a programme, there will be a vast variety of forms and formulas. Groups gathered into local organizations will find expression for their religious aspirations in different forms of worship. They will express their prayers and praise in varying vocabularies according to their tastes, temperaments, and traditions. But remember, the objective here is not the formation of one kind of Church, but the *union* of many kinds of Churches. It is not to be an organization which is to be the guardian of the divine mysteries, the defender of a fixed faith, nor the reservoir of grace. But the uniting power of this organization is to be its common purpose for the spread of the kingdom, its harmony of effort for the Christianizing of a world.

From our standpoint, then, the problem is not to find a basis for intellectual agreement, nor for ecclesiastical conformity. We are not to be bound together, therefore there is no need for a creedal chain. We are to be drawn together by a common impulse. So there will be no need for the compromise of any conscientious convictions, nor the sacrifice of any sacred sentiments. Our task, it seems to me, is first of all, a clearer understanding of our own position, and then an intelligent and constant cultivation of that broadest and sweetest spirit of freedom, without which there can be no genuine unity. Granted such a spirit, the attitude of a non-creedal Church toward every other

Christian organization should enable it to enter into the freest and fullest co-operation in any service for the kingdom. To what extent this unity of service should take organic form need not be answered beforehand. Such unity should be a process of growth rather than of manufacture. Let us pray for that unity of spirit, and we may be confident of the future. M. Ashby Jones.

Augusta, Ga.

IF WE ALL SHOULD COME TO CHRIST!

BY J. H. O. SMITH

All Christendom is for union, but are we for Christian union? We can all see that sectarianism in others is sinful, but do we see the evil in our kind of sectarianism? We often have a narrow contempt for the narrowness of others, a bigoted zeal against bigotry, an uncharitable denunciation for uncharitableness, hate against a lack of love. This is so true of all of us that the writer, who would make a contribution of love to the cause of Christian union, may manifest some unholy zeal before he concludes this article.

America is shocked at the cruelty and crime of aggressive militarism across the sea, but too many of our people are clamoring for the militarism of so-called self-defense. The nations need only a new birth of love to become world-neighbors, and the desire for Christian union lacks only music and meter to make it a song.

Those who opposed naval and war leagues with peace societies, jingoism with world-patriotism, military armaments with powerful protests, were least surprised when this heartbreak of history moaned across the world. They had foretold the cataclysm and had shown the farce of arming the world in the interest of peace. The reason for the law against carrying concealed weapons applies to the armament of nations and carrying sectarian tomahawks in the interest of a spiritual kingdom.

These whirlwinds of passion shaking the world, the undertone of a vast sorrow in earth's trouble zones, greed grown omnivorous with wild-animal wants, this huge hyena sniff for human flesh, this wild beast raving and wild man massacre, this low swash of brutish appetites, this dog-like strife for empire, are so easily condemned by nations outside the war zone.

Sectarianism is devotion to a party holding partial truths. Sectarian zeal has made the Church the rendezvous and home of all the evil passions, when it should have been their grave; it has kindled martyr flames about the sweetest spirits of the world; has pierced kind,

helpful hands; has broken gentle hearts; has crowned with thorns the saviours of the race; jealousy watched the very tombs where crucified and buried love lay sleeping and manufactured lies to discredit its resurrection. Sectarianism, professing faith in Christ, has carried the spirit of Chinese exclusiveness into the worship of our Father. It has quarantined its own ship, so that those on board could not get ashore and those ashore could not get aboard. Of course, none of us would plead guilty to this kind of sectarianism.

Kings rise from prayer, with the dust of hypocrisy on their knees, having asked the blessing of heaven upon fratricide, homicide, empire by grab, ignoring the ferment of bitterness in the heart of the masses, and for the moment God seems disgraced, routed and defeated, His cause in complete collapse over great areas; but above the blare of bugles, the clamor of maddened men, the roar of cannon and the clash of arms, the sad moan of the mangled and the dying, like strains of remembered music, the song of the angels, "On Earth Peace, Good Will to Men," floats across the words and wastes of time over the battlefields of earth.

The dust of destroyed kingdoms and the dark memories of dead empires cannot obscure the glorious God-influences, which are moving over the earth like an advancing summer. A zodiac of brotherhood girdles all this selfishness and sin. A cosmic struggle is on between Mars and Jesus, with Mars upon the throne and Jesus on the scaffold, but the scaffold sways the future. What tears of repentance when nations begin to weep! God has not forsaken the moral government of His world. The meek shall yet inherit the earth and peacemakers shall be blessed. The wrath of man shall praise Him and the remainder of wrath will He restrain.

When the cyclone of war has passed, when the world-earthquake is quiet once more, the dove of peace will nest in the cannon's mouth, roses will bloom in the track of war, homes will nestle among the hills where hostile armies fought, Churches and schools will flourish and a new patriotism will spring up in the hearts of men, symbolized by a man, a woman and a child in place of the eagle, the lion and the bear, on the flags and coins of nations. The zeal of the Lord of Hosts will accomplish this. In God and godlike men and women we put our trust. As the centuries roll on, wars will cease, not by an edict of international statutes, but through a fully developed regard for human life, inspired by the teaching and love of Christ. The military hero will uncover before the unselfish man who loves his race. The sordid rich must fall back before the kind and good, however poor.

The clouds of sectarianism are rolling toward the horizon. We are emerging from battle smoke into sunshine. The sky is red with the dawn of a brighter day. We are splitting fewer hairs and breaking more chains. In a religious debate some years ago, an ardent partisan said to his champion in the discussion, "Give him hell—in a Christian spirit." Ministers of one denomination would not sit on the same platform with clergymen of another communion, lest they should be thought to endorse the false theology of a rival sect. The anathemas of Ebal were hurled at heretics outside the pale of the orthodox curser's fellowship.

Christian union will not be a religious trust in which one denomination has swallowed up all others and weeps because there are no more to assimilate. That would be a denominational octopus.

It will not be an aggregation of sects; that would be sectarian aggregation and about as harmonious as a menagerie of wild animals caged in one enclosure.

It will not be a segregation, by which sects are fitted into each other by some marvel of federation; that would be conglomerate, instead of a living unity, lacking the central fire of love necessary to fuse the parties into one, and could not convince the world that they were one in more than name. Federation has been tried by parceling out the earth among the nations and it has resulted in a world war. Alliances and ententes cannot assure the blessings of peace in the religious world, as they have not in the world political.

It will not be a compromise and peace, like that of a graveyard, where each consents to occupy as little territory as possible and tacitly agrees to maintain a peaceful and respectful calm; that is death, the imbecile quiet of despair.

It will not be an ecclesiasticism, where one man or a number of men constitute the head and source of authority; that has always been a tyranny. "We have seen a towering structure, gradation above gradation—a living pyramid—on whose summit was enthroned a ruling mind, at whose base stretched out a kneeling and obedient world. This is spiritual despotism in its pride of place, mistaking professed submission for vital union." Had Christ willed a unity of this nature, the apostles would have enjoined and enforced it. It has always lacked the sanction of the Divine Head of the Church. Even Churches of the same province were not connected in this way in apostolic days.

It will not be a union of coercion, in which all speak the same things in slavish fear of rack, or flame, or inquisition. We have the history of this experiment in the Book of Martyrs. It must be a

union consistent with the chainless liberty of the gospel. The utterance of the late Pope, when dying, was significant, "Together in one, and all things in Christ."

It will not be uniformity of opinion; that would give us "long gray stretches without a break." It must be consistent with individuality and private rights. Not a union of all the philosophies, fallacies and dreams of all the poets, dramatists and thinkers of the past; that would be sterilized moonshine.

It will not be an invisible, intangible, uncertain, indefinite union, floating around in the ethereal regions of conjecture, but a vital, palpable, grand working union of God and men in the Church of the living God, which is a home for living men, "in which all the members fitly joined together by that which every joint supplieth, according to the working in due measure of each several part maketh increase of the body unto the building up of itself in love."

Unity has been sought in the public acknowledgment of a creed made by fallible men, enforced by penalties which taxed the ingenuity of cruel zeal, but the effort belongs to a savage past, although the desire for an interpreting organism is not obsolete.

The Church of Christ is a divine institution and its identity consists not of broken fragments of succession or a chain which can be shaken now and clank back to Jerusalem. The identity of the Church is to be determined by comparing its constitution with the unquestioned, original, divine pattern, given by Christ and His inspired apostles, and recorded in the Word of God. Truth must walk in the straight and narrow way, a thousand false and devious paths tempt error's wanton feet. We must go back through the tangled thicket of the years and learn from the Record the Christianity of Christ.

Christianity is not primarily a system of philosophy; it is a system of right personal relations. Love for Christ and loyalty to Him will lead to love for all mankind. Christ is the object of faith. We repent and turn to Him. We confess our faith in Him before men. We are baptized into Christ. We are buried with Him by baptism into death; we arise to walk in newness of life with him. We gather at the Lord's table in remembrance of Him and show His death until He comes.

Our relation to Christ determines our relationship to each other. The need of the hour is the exaltation of Christ as the Saviour of the individual and an ensign to the nations. He is to be the realization of humanity's sublimest dream. If the teachings and spirit of Christ had been followed, this world-war would have been impossible and

sectarian rivalries and jealousies would long ago have disappeared. The first line of the writing was Christ's, the zigzag is ours; the unity His, the divisions ours. The only practical recognition and practice of the brotherhood of man has been within the Church of Christ and the only cosmopolitan spirit has been developed by the love of Christ. Aside from this humanity is a poor provincial.

The practicability of Christian union is not a mere subject of speculation. It has been demonstrated under the most trying circumstances and greatest stress of storm. The Church of Christ began on the first Pentecost after the Saviour's resurrection, and when necessity arose "they sold their possessions and parted them as every man had need." Love for a common Lord bound together men from every nation under heaven "and the multitude of them that believed were of one heart and one soul."

With a great affection comes the release of unsuspected powers so that a man or a Church, capable of a great love, is capable of a great work. For three centuries the united Church of Christ proved its power on a thousand fields of conflict. "It wrestled with an apostate Judaism, with heathenism encamped amid the pomp and grandeur of imperial Rome; with the philosophies of the Greek schools, buttressed by all the charms of human learning and exalted genius," with all the passions of the human heart; with afflictions, necessities, tumults, labors, watchings, fastings, with principalities and powers and the world-rulers of darkness and the spiritual hosts of wickedness in high places. Thus, three centuries, in which the Church of Christ met and vanquished foes without and within and won the world, demonstrated the practicability of a united Church.

This Church kept "the unity of the spirit in the bond of peace. One body, one Lord, one faith, one baptism, one God and Father of all, who was over all and through all and in all." The result was that the intense love of the early Christians stood out in contrast to the world's selfishness like the verdure of an oasis surrounded by a desert.

It remains for the advocates of division to show that rival sects could have accomplished more in these centuries, or that other conditions now prevail, which demand numerous denominations, or that there is a new gospel from Christ, authorizing these divisions.

The reasons for unity are more urgent, if that is possible, than in apostolic days. The opportunities for the gospel are a thousand now to one then. The complex problems of civilization confront us, races and nations are to be saved or lost, the great cities which are

storm-centers for the moral and spiritual battle, economical and industrial systems, every form of government, whether state, national or international, based upon selfishness, must be brought under the dominion of Christ. Littleness is a crime when the world is so big.

The missionaries on foreign fields are restoring the Christianity of Christ and getting together for the reason that their consecration to Him is greater than ours. When they return and address our denominational gatherings, they must soft-pedal when they speak of the fraternity and intimate fellowship among the workers on foreign fields, for fear the referendum and recall may be invoked. Their influence has had much to do in leading the Church out toward God, moving to the music of "Coronation" and "Blest Be the Tie That Binds Our Hearts in Christian Love."

God's people are united against the liquor traffic with its attendant evils and are working together for civic righteousness. The efforts for community betterment in country districts are bringing together the people in the interest of good schools, good roads, sanitation, diversified and intensive farming and Christian service. It is a tragedy that in many country communities sectarianism is the greatest divisive force.

If the Church were under the sole dominion of the Saviour, with the love of God in the heart, as a consuming passion, the frost-work of selfishness, which hangs around stately walls, would melt and disappear and ministrations of mercy would fall around us like the dew. The Church would not rest while want and famine crouch and wait at sorrow's door. It would belt about the heaviest poverty with the blessings of brotherhood. Instead of driving keen bargains that wring poor hearts until they break, and winning success by a ride over the crowd while thousands go down at our chariot wheel, it would lighten the burdens which vex the restless millions or distress the most unworthy member of the race, and would unite all its energies to subdue the world to the principles of the founder of Christianity, and to bring Christ into our longing life.

Will the wounded body of Christ, torn by old dissensions, paralyzed by plethoric prosperity, manacled to time-honored forms and observances, rise at the call of the twentieth century, and breaking her long-loved chains, robed as a bride, go forth to meet her Lord?

Body of Christ, arise! Stand in resurrected beauty and resistless power, erect, unbroken, without spot or blemish, that the world through you may believe!

Oh, Church of Christ, so grand, so selfish, so wise, yet so confused, so brave, so loving, and so lovely, the lonely wrestler in the garden, the patient Pleader for your oneness still waits the answer to His prayer.

It is coming! The clans are gathering! The tread of millions marching to the standard breaks like a distant wave upon our listening ear! Our yearning hearts, our straining eyes catch the flash of a sabre. It is the sword of the Spirit, advancing over a bloodless battlefield, and above all floats the snowy banner of God's unchanging love for us all. J. H. O. Smith.

Little Rock, Ark.

THE DEEPER OPTIMISM.

BY F. TREUDLEY

In a recent number of the *Hibbert Journal* is an article by Professor George Trumbull Ladd bearing the title, "Is the Universe Friendly?" in which he refers to a question put by a friend to the late W. F. H. Myers as to what thing he would most desire to know, were he permitted to ask one question and one only of the Sphinx. To this inquiry it is said that Mr. Myers made this reply: "If I could ask the Sphinx one question, and one only, and hope for an answer, I think it would be this: 'Is the Universe friendly?'"

An equally important question and perhaps one that comes closer home and one upon whose proper answer the words of holy Scripture throw much light, "If you do not love your brother whom you have seen, how can you love God whom you have not seen?"—"Is man friendly?" The answer to this question is one depending greatly upon the atmosphere through which our fellow-beings are approached. Epictetus clearly expressed it in the following words: "Everything has two handles! one by which it may be borne, the other by which it cannot. If your brother be unjust, do not take up the matter by that handle—the handle of his injustice—for that handle is the one by which it cannot be taken up; but rather by the handle that he is your brother and brought up with you; and then you will take it up as it can be borne."

It appears to be the common experience of worthy persons that the nearer they approach to their fellow-men and the longer they stay with them, the more optimistic they become. I have never read a book containing the intimate life experiences of any missionary amongst whatever class of people, however low, nor heard them speak upon

their experiences but that I have felt within me a new sense of the indefeasible worth of the human soul. I have never engaged in conversation with workers in the slums, nor read books bearing upon this work, without acquiring the understanding that these workers possess a deep sense of the worthiness of these people, coupled with an absolute belief that the question of improvement lies wholly in reaching the salvable element. A brigadier of the Salvation Army, whose business it was to take care of hundreds of liberated Sing Sing convicts, affirmed in a public address that at heart these men for the most part are good men, men whom their families truly love and await in patience, but men who are brought to their low estate by being thrown off their guard through some sudden overpowering temptation. The head of one of the great reformatories for young men in this country, and one of the most successful, has often remarked to me upon the essential worth of the inmates, as he has felt it from long dealings with them, of whom he speaks as being "broken vessels," the product of "broken homes," in terms of the kindliest and most hopeful feeling. Nowhere is to be found a deeper enthusiasm for life than is afforded in the intimate volumes by Jane Addams or in those by Professor Edward S. Steiner. Never have I listened to eloquence superior to that which has fallen from the lips of such persons as Graham Taylor, the Booths, Sylvester Horne, Dr. Watson, or Mr. Birtsall. No hour do I recall with greater appreciation than with Mr. George, of the George Junior Republic, years ago in the New Jersey station of the Lehigh Valley Railroad, when he was piloting out of the meager homes of the slum district of New York one hundred and fifty little people to breathe for a little while the free air of the country life. Almost a score of years has rolled by since then and the name of "Daddy" George has become synonymous with all that is good in connection with child life. Within a few months has passed away in London a quiet, unassuming man, who for forty years has been with his esteemed wife a worker amongst the poor, Canon Barnett. Nowhere can the reader find in his numerous writings a single pessimistic note.

There is no class in modern life more subject to vilification than those wielding authority or exercising the power of great wealth, and yet of these the facts for the most part would justify the following statements:

First, much of the great wealth of today, compared with which the fabulous statements of the Arabian Nights almost dwarf into insignificance, and compared with which the fortunes of even great kings

in all the ages of the past are as nothing, has been made out of absolutely new products or new conditions—transportation, mining, manufactures of all kinds, oil and gas, together with intelligent organization and invention. Those who looked upon the Paris exhibit of the Standard Oil Company could not fail to have been struck by the marvelous genius able to conjure out of waste matter such a display of the most beautiful creations, or credit the great founders of these vast corporations, whatever the blame properly imputable, exercise in extraordinary degree of virtues which are the glory of man. Let any of the powerful business men whose names have been bandied to and fro in the public press and from lip to lip, be made the subject of close scrutiny and it will be found that, crediting them fully with the faults which their most virulent critics would impute, in every life so examined, will be found vast tracts of noble endeavor, virtues cultivated to a high degree of splendor which ought to be the envy if they are the despair of most of us. And these same great fortunes were based upon risks as great as those taken by multitudes who have fallen.

I think it may be said that an intimate examination of the lives of such men will reveal the fact always that they are animated for the most part by just the same motives as inspire the conduct of the commonest man, the only difference being that their successes have lifted them to where they have become known. And such analysis will reveal that three great motives, all of which are honorable, have for the most part stimulated their activities. The first is to care richly and abundantly for their immediate dependents, striving to realize the words of Holy Writ, "He who careth not for his own, is worse than an infidel." They feel for their own as others do and however mistaken they may be in their efforts, and disappointed at the results, their motives and affections are as pure as others. Second, just as the common man takes pride in constructing his little home or in making more beautiful and productive his little farm or in successfully creating and maintaining his little store, so these men have felt the pride of calling into existence some great enterprise. It may be continental in its range, like the visions of Harriman and James J. Hill, the combinations of a Morgan or a Carnegie's grasp of the possibilities of steel, but the difference lies in the range and magnitude, not in the elements of feeling or purpose. Third, upon many of these men has been laid the spell which constitutes that "last infirmity of noble minds," of desiring to leave a name because they have left a deep mark on the structure of the world's life. And this last virtue

is as truly good as either of the other two. It is the mainspring to ambition, the source of whose power is the sense of immortality.

A subtle confirmation of the truth of this estimate may be found in the memoirs of distinguished men. No one can rise from a reading of the autobiography of Andrew D. White, of John Sherman, of James G. Blaine, of Justin McCarthy or peruse the memoirs of Sidney Whitman or study the deeper experiences as found in the lives of any of the great men without being deeply impressed with their sense of human values. This may be intermingled, as in the life and letters of Gideon Welles, with sharp and persistent disapprovals, but a far greater man than Gideon Welles was his chief and the world will accept Abraham Lincoln's estimates as being the more just.

True optimism embraces the insights of the soul. It considers motives, environment, heredity, temptation. The optimistic view finds one of its greatest sources of understanding in the heart. The optimist, who is not shallow, puts himself in the place of another as impartially as he can. He sincerely tries to imagine the forces that play about him. Pessimism is largely grounded either upon a life that has been tainted at the fountain or upon the working of the pure intellect dissociated from the heart. The difference is illustrated by that which separates true religion and theology. The extremes to which abstract thinking may go by way of denunciation or gloomy portraiture is as marked as is the love engendered by close communion with fainting souls. Vast is the difference between those words of the Master: "Father, forgive them; for they know not what they do," and the lurid discourses of Jonathan Edwards. It is indeed a stern saying of Spinoza that "all men serve, but the wicked are used up in the serving" and yet there springs the question, What of the soul of goodness in things evil? However difficult the answer to this question may be, he who would know God aright, and thereby arrive at the deeper optimism, must be able to reconcile His justice and His love. But the place whither he must turn for the statement of the problem and the material for its solution, is where dwells the tried and sinful man, man laboring like a storm-tossed ship upon the deep, man knowing his weaknesses and hating them, and here the inquirer will find Him who spoke these words: "For thus saith the high and lofty One that inhabiteth Eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite one."

Athens, Ohio. F. Treudley.

NEW BOOKS REVIEWED

CHRISTIANITY AND CIVILIZATION. FIVE LECTURES DELIVERED AT ST. PAUL'S CATHEDRAL, LONDON. BY THE LATE R. W. CHURCH, M. A., D. C. L., Dean of Paul's, Honorary Fellow of Oriel. New York: The Macmillan Company, 1914. 143 pages. 50 cents net.

Montesquieu, Guizot, Buckle and others have written volumes on civilization, and these lectures by the late Dean Church will take their place among the best contributions on a subject that has been thrust to the front because of the collapse that has come to Western civilization in these times. The book consists of five lectures. The first two deal with civilization before and after Christianity. The last three deal with some of the influences of Christianity upon national character. These subjects are discussed scholarly and sympathetically. Under the term "civilization" he includes all that man does, all that he discovers, all that he becomes, to fit himself most suitably for the life in which he finds himself. Consequently he says: "I do not, therefore, take civilization to consist in the mere development, and extension, and perfection, either of the intellectual faculties, or of the arts which minister to the uses and conveniences, or even the embellishment of life. The intellectual faculties, some of them at least, may be strong and keen in what I should call a low stage of civilization, as hitherto in India. I cannot call the stage to which man has reached in Egypt, in China, or Japan, a high one, though there he has been singularly ingenious, singularly industrious, and in many ways eminently successful in bringing nature under his control. The fifteenth and sixteenth centuries in Italy were brilliant centuries; they witnessed a burst of genius in art which was absolutely without its match. It *was* civilization, I cannot deny it. But I cannot call *that* other than a corrupt and base one, of which the theory was expounded, with infinite ability, by Machiavelli, and the history told by Guicciardini. I do not call it a true civilization, where men do not attempt to discharge their duties *as men* in society." Finely said. Roman civilization collapsed—a catastrophe as astounding as the fall of the present day civilization, which the author of these lectures, were he living, might have treated with the same brilliancy that characterizes this book. It is a suggestive and fascinating volume.

MORAL LEADERSHIP AND THE MINISTRY. BY EDWARD E. KEEDY, Author of "The Naturalness of Christian Life." Boston: Horace Worth Company. 200 pages. $1.25 net.

This is a book the preacher will want to read twice and think as he peruses its pages. Crammed with the sanest thought in clear and epigrammatic sentences, it is an attempt to show with some certainty that path, especially for the preacher, that will make his life most count. Its vigor of thought puts new life in one's thinking and gives him a desire for living under the might of a renewing and victorious will. He argues for the experience of the soul as the ultimate ground for religious certainty, affirms that the ministry has become mediocre, "for considerable part without enthusiasm or passion for real good," and that the conscience of the Church is not sensitive to great sins, so that there is money in abundance for other good interests—schools, libraries, science, sports—but not for the Church's programme. "The contrast is brought into strong relief when a church stands in the midst of a great community of comfortable houses and loaded tables and well-dressed people, with such an expenditure of money as the world has never known before, and has to beg for a paltry few dollars to maintain itself from shabbiness. Yet the Church is in

command of motives that have led men to give their lives." Whatever discredit may have come to the Church in its leadership, "it is the ministers' task to gain for religion a place of reverence and authority; and to constrain men to adjust themselves to the spiritual possessions of the race." This book is a challenge to the best in us and says clearly what ought to be said frequently for the good of both the ministry and the Church.

THE CHARACTER CHRIST. FACT OR FICTION. By WILLIAM JEFFERSON LHAMON, Dean of the Bible School of Drury College, Springfield, Mo. With Introduction by President Charles T. Paul, M. A. New York: Fleming H. Revell Company, 1914. 204 pages. $1.00 net.

At the request of many who heard these lectures delivered in 1912 at the University of Illinois on the T. H. Bondurant Foundation and in 1914 at the College of Missions, Indianapolis, Indiana, Dean Lhamon has put them into book form, making one of the richest contributions to this theme that has appeared for some time. It discusses the universality in the character of Christ, also His masterliness, authority, love, severity, forgiveness, serenity, consistency, harmonies and finality, with two closing chapters on "Christ and Other Founders" and "Prevailing Ideals of the Times of Jesus." It is an inductive study of the character Christ as it appears in the Gospel, with all the glow and freshness of an earnest thinker who reveals an experience and a learning that makes it a volume of rare worth. Says Dean Lhamon: "It has been suggested that our great writers have not tried to present us with a character comparable to Christ, implying that if they should try they might succeed. But why have they not tried? And why did these four try? And how came they to succeed, to rise so infinitely in their creation above all predecessors and successors? They had no model. Later writers have theirs, and, therefore, should find the creation of such a character vastly easier of achievement. Besides, the wonder is a fourfold one. It is a commonly received conclusion of New Testament scholars that Mark's gospel is the first of the four. His Christ is an unmatched masterpiece except as matched by his compeers. Who dares to touch a masterpiece must be himself a master and even he may mar it. But Matthew follows Mark with large sections of new material, and the masterpiece still holds; if possible, it is heightened. Luke follows Matthew and Mark with still other sections of new material, and the masterpiece still holds; if possible, still further heightened. Last comes John, strikingly different from the three, almost wholly new in material, distinctly doctrinal, profoundly meditative, gloriously aglow with spiritual fervour, confessedly evidential, and still the masterpiece is unmarred; if possible, it is heightened. On the hypothesis that this is fiction we are confronted with a literary phenomenon so utterly apart from all else in that line, so foreign from its fellows, so quite unique and absolutely unaccountable as to call for a new category in literature—the category of miraculous fiction. It would require more than human genius to forge this fourfold, unmatched literary wonder. 'The inventor would be a more astonishing character than the hero.'" This book is timely and its message will come as a blessing for strengthening the faith of the Christian in times when Christ and religion are being so severely tested.

THE GOSPEL AND THE CHURCH. By ALDRED LOISY. Translated by Christopher Home. New Edition, with an introduction by Rev. Newman Smyth, D. D. New York: Charles Scribner's Sons. 277 pages. 50 cents net.

This book is made doubly interesting because of its association with Harnack's *What Is Christianity?* Both authors are eminent scholars. They deal with the same subject and both give a modern interpretation of the primitive faith. One is a Roman Catholic and the other is a Protestant. Loisy protests against official Romanism, and Harnack against Protestant dogmatism. Both are trained historians and both pursue the methods of modern critical research. Harnack holds to the essential truth of the Gospel as the essence of

Christianity, while Loisy follows the historical development and "seeks to discover the vitalizing and formative principles of its development." Loisy paid dearly for the freedom of thought. Cardinal Richard condemned the book because it appeared without the *imprimatur* and it was of a nature to disturb the belief of Roman Catholics. Later Loisy was excommunicated from that Church as the price of his conviction as a Modernist. The book deals with the sources of the Gospels, the kingdom of heaven, the Son of God, the Church, the Christian dogma, and the Catholic worship. It is the work of one of the first historians and biblical critics of this age. He writes as a liberal Roman Catholic—too liberal, perhaps, for either Roman Catholics or Protestants, but any man who thinks things out helps toward progress, only that thought has to be tested by its practical help to the betterment of mankind. One thing is certain and that is that both Roman Catholics and Protestants are to find new thought paths if "we attain unto the unity of the faith." Both Harnack and Loisy attempted in their books to find new paths. Perhaps they have set the signal for others whose thoughts will speak harmony to a divided Church.

Biology and Social Problems. By George Howard Parker, S. D., Professor of Zoology in Harvard University and William Brewster Clark Lecturer at Amherst College for 1914. Boston: Houghton Mifflin Company, 1914. 130 pages. $1.10 net.

These four lectures—"The Nervous System," "Hormones," "Reproduction," and "Evolution"—were given at Amherst College, in memory of William Brewster Clark, M. D., and their purpose is to assist in throwing light in a genuinely scientific spirit upon the relation of the research discovery and thought of the day to individual attitude and social policy. The cerebral cortex, where is located one of the most important aspects of personality, is dealt with in most comprehensive manner. Socially no part of our body is more precious than this cubic inch of cortex. "From the cradle to the grave we work to train it. Our early childish plays and lessons are intended to awaken it into activity. The school, the college, the university work upon it; our whole educational system is devised to bring into full efficiency this cubic inch of our body. It must be enriched with experience; it must be trained to make wise decisions, to call forth acts of friendly service. If you have doubts of the enormous social significance of this cubic inch of nervous tissue, look upon the individual in which it permanently breaks down, a useless member of society, a charge upon the state, if not upon the race." Such a study promises to make more evident the presence of God and becomes an appeal for the harmony of the race. The book is a most valuable study in biology as related to social problems.

The National Debt that American Protestants Owe to Their Brethren of the Roman Catholic Church. By Elihu S. Riley, L. H. D., of St. John's College, Annapolis, Maryland. Member of the Bar of the Court of Appeals of Maryland. Annapolis: The Author, Arundel Building, 1914. 47 pages. 30 cents.

This book is a series of papers by an attorney who is the author of numerous publications. It evinces a courteous and sincere desire to prove that American Protestants are in debt to the Roman Catholics. There is no doubt that both owe to each other some debts, but neither has been inclined to make payment. The author drops into a grave error in making Christianity and Roman Catholicism synonymous, whereas Christianity had several centuries of history before the Roman Catholic Church began, and there still exist Christians independent of the Roman Catholic Church. Another grave error is regarding the Roman Catholic Church's giving religious liberty to the Maryland Colony. George Calvert, the first Lord Baltimore, was three times a Roman Catholic and three times an Anglican, according to Archbishop Abbott, so that he is no prize for either side to claim. He is buried in the Anglican Churchyard of

St. Dunstan's, London. The Maryland charter was granted by the Privy Council of a Protestant country, with the Archbishop of Canterbury as the chief adviser. Consequently whatever merit there may be in the Maryland charter is due to the Protestant country that granted it. Besides, the first chapels built in the colony belonged to the Anglicans, no chapels being built in Baltimore, other than Anglican, until a few years preceding the Revolutionary War, and then the first Roman Catholic chapel was not completed until after the war. Bancroft, in the second edition of his history, makes no mention of Lord Baltimore's giving religious liberty to the Maryland Colony. It would be a magnificent contribution to confidence and do more than anything else to create pro-Roman Catholic sentiment if the Roman Catholics would establish in any of the countries where they are in full authority such religious liberty as we have in the United States. These steps of advance must be made before there can be established a permanent confidence between these two branches of Christendom.

FIFTY-TWO STORY TALKS TO BOYS AND GIRLS. By Rev. Howard J. Chidley, B. D., Pastor Trinity Congregational Church, East Orange, New Jersey. New York: George H. Doran Company, 1914. 126 pages. 75 cents net.

The introduction to this book is written by Dr. S. Parkes Cadman. The fifty-two story talks are practical, and any pastor will find them suggestive for work among boys and girls, a work that is too much neglected in these days. In a certain western university the president receives $10,000 a year and not many miles away is a stock farm where the trainer of high bred colts receives $12,000 a year, indicating that we have some distance to go before we get into real civilization. Nothing is more needed today than an awakening sense to parental responsibility. The home is the place for instruction. This book will be found helpful to both pastor and parents.

THE PROBLEMS OF BOYHOOD. A COURSE IN ETHICS FOR BOYS OF HIGH SCHOOL AGE. By Franklin Winslow Johnson, Principal of the University High School. Chicago: The University of Chicago Press. 150 pages.

This book has grown out of the custom in many Young Men's Christian Associations of introducing the "Discussion Club" for boys, where they sit down at 6:15 for dinner, which they pay for themselves, and at 6:45 they meet in separate rooms for a period of forty-five minutes for discussion of subjects that have to do with character building. Boys are thoroughgoing idealists, and this book presents twenty-two chapters in the discussion of the most important problem in a boy's life, with numerous questions which the boy must find an answer to. It is a most helpful contribution to the boy problem.

FOLLOWING THE SUNRISE. A CENTURY OF BAPTIST MISSIONS, 1813-1913. By Helen Barrett Montgomery. Philadelphia: American Baptist Publication Society. 291 pages. 50 cents net; postage 3 cents.

Mrs. Montgomery has written two most valuable contributions to missionary literature—*Christus Redemptor* and *Western Women in Eastern Lands*. This last book from this distinguished writer and speaker is equal to the other two. It is dedicated "To the goodly fellowship of Baptist Missionaries in every land," and presents most interestingly the work of the Baptists in Burma, Assam, India, China, Japan, on the Congo and in the Philippines. The story is well told, as would be expected from this gifted pen.

THE PROBLEM OF LAY LEADERSHIP. By Ernest Eugene Elliott, National Secretary Brotherhood of Disciples of Christ. New York: Fleming H. Revell Company, 1914. 119 pages. 50 cents net.

This little volume is a most appropriate companion to Mr. Elliott's other little book—*Making Good in the Local Church.* Both should be in the hands of all church officials for thorough study. Both bear practical messages. Both aid to efficiency. One of the great needs of the Church today is such equipment as these books enjoin. The place of the layman in the work of the Church is made more evident by this little book.

Religion As a Personal Experience. By William Milton Brundage. Boston: American Unitarian Association, 1914. 96 pages. 50 cents, net.

This is a little book that any man who has read once will want to read again and hand it to his neighbor who has not understood the value of religion as a personal experience. It throbs with a virility through the seven chapters that deal with phases of personal experiences in religion as follows: "Personal Religion," "Need of Religion," "The Consecration," "The Service That Follows," "The Assurance of Faith," "The Transfiguration of Life," and "Worshiping and Working Together." This book shows us that religion is not something that a man may live without; "rather is it the natural, normal fulfillment of life itself, life's blossoming out into perfect beauty and significance. It is the conscious bringing of man's will into harmony with the will of God with Good-Will, so that henceforth all discords cease, and the individual life makes music with the Whole. Religion means nothing at all that is worth while if it does not mean the personal commitment of the life to the service of high and holy ideals; if it does not mean salvation from the presence and power of evil; if it does not mean living in a divine universe, in sympathy and cooperation with one's human brothers."

Transplanted Truths From Ephesians. Or Expositions of Great Texts in Ephesians. By Alvah Sabin Hobart, D. D., Professor of New Testament Interpretation in Crozer Theological Seminary. Author of "Tillage of the Heart," etc. Philadelphia: The Griffith & Rowland Press, 1914. 183 pages. 75 cents, net.

This is a series of twelve expository addresses on outstanding portions of the epistle of Paul to the Ephesians. Some of the subjects treated are: "The Christian's Inheritance," "The Reason Why Things Are As They Are," "The Perfecting of Self," etc. In the address on the unity of the Spirit, Dr. Hobart says: "That is the dominant aim of our Lord in all our Church organization—to bring the whole Church to the unity of the faith, the unity of Spirit in the bond of peace. That is, to build the Church in a peaceful unity, as the Spirit of God both creates and approves. And as a tree is all the while active to produce fruit, and fruit dominates all the roots and branches, so the desire for the unity of the Spirit should be allowed to control all its activities." The thought is clear and the whole spirit of the book is appealing.

The City Institute for Religious Teachers. By Walter Scott Athearn, Professor of Religious Education, Drake University, and Director of the Des Moines Sunday School Institute. Chicago: The University of Chicago Press, 1915. 151 pages. 75 cents, net.

In that religious instruction is largely eliminated from the public schools and most of our Sunday-school work is superficial, there are numerous movements of worth looking to the instruction of children in the elements of religion. This little book by Professor Athearn is one of the best contributions to this subject we have seen. It not only presents a most practical solution of the problem, but sustains its position by practical illustration from the Des Moines Sunday School Institute. The whole plan as outlined commends itself to all who are seeing the necessity of something more than we now have for the instruction of religion in character building.

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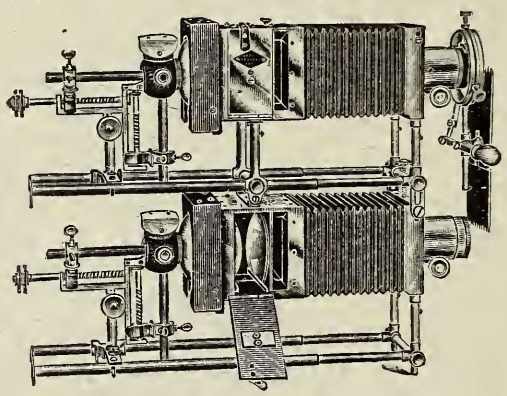

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